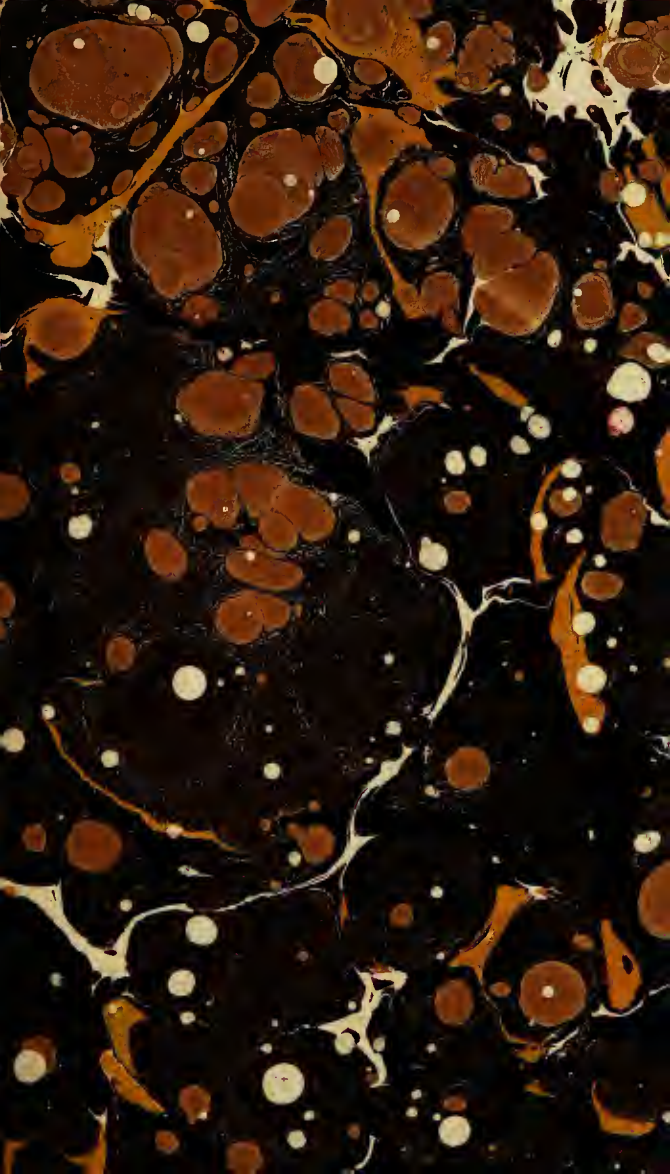


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JOHN KYRLE,

The Man of 'Rosa'

Published as the Act directs, May 1818.

Companion to the Wye Tour.



ARICONENSIA;
OR
ARCHÆOLOGICAL SKETCHES
OF
ROSS,
AND ARCHENFIELD:

ILLUSTRATIVE OF THE
Campaigns of Caractacus;
THE STATION
ARICONIUM,
&c.
WITH OTHER MATTERS,
Never before published.



BY
THOMAS DUDLEY FOSBROKE, M. A. F. A. S.
AUTHOR OF THE HISTORY OF GLOUCESTERSHIRE,
BRITISH MONACHISM, &c. &c. &c.



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PREFACE.

THE AUTHOR, having been invited by an honourable and learned Baronet, to investigate the Roman Roads in his Vicinity, the Reading requisite on the subject, led to a discovery, that the Camps in this portion of the dominions of Caractacus, exceeded those of the other parts, i. e. were nearly thirty to ten. Of course, the chief scene of warfare in the Campaigns of Ostorius and the illustrious Briton was in this county; and to this interesting point of history were added numerous Archaisms, not to be satisfactorily treated without elaborate investigation. The absolute necessity of scientific general matter, thus rendered the work susceptible of entertainment, out of common place; and, as the Author has never disagreed with any Gentleman in the neighbourhood, in the habits of acting fairly and reasonably, without which, harmony is impossible, it promised a means, he hopes, of amiable pleasure, to record the names of respectable neighbours in the permanent form of print, unlike perishable Church Memorials. The Author wished to add Genealogical Notices of respectable families, but notwithstanding the obvious truth of Sir Joseph Ayloffe's Remark.

concerning pedigrees,* and the daily loss of estates, and the deterioration of titles to them, because parties do not know, where ancestors were baptized, married and buried; yet Echoism, or a slavish subordination of thinking to foolish old saws, prevents the mind keeping pace with the improvement of the age. Echoism has perpetuated the prejudice, that pedigrees are claims to honour, which ought to be modestly declined, not necessary adjuncts, as they really are, to Title-Deeds and Family Bibles. Strength of Character consists in an undeviating devotion to good sense; and if pedigrees in many rich families cannot be carried far back, it proves the facility of rising by commerce and prudence. This facility a poor relative may also possess; and as it is sometimes impossible to interest the feelings of the wealthy, unless a private advantage be connected with the propositions made to them, it is proper to state, that the real rich heirs of such a fortunate person, may lose their just claims for want of knowing his consanguinity. At present concealment is observed, as a method of Vaccination against the Small Pox of poor relations, whereas, were the Heraldic Visitations revived, (and they might well be so, under proper respect to the liberty of the subject,) the pedigree might be preserved, and privacy also secured. Others think, that

* Pref. to Edmondson's Heratdry. i. 88,

publication of pedigree belongs only to manerial proprietors, or their kindred. The Author, according to this dogma, has to thank these fine reasoners, for not an estate in the vicinity is equal to that, purchased by one of his own family, Mr. Guy, founder of the Hospital, whose only inheritance was a superior brain.† This circumstance was one inducement, why he published his own pedigree in *this* book; and it has added pleasurable feelings to the prosecution of the work. In short, such unconscionable Egotism appertains only to foolish Village Tyrants, who squander their money, influence, and happiness, in perpetual lawsuits and broils, and who cannot possibly be good or wise men. No such ideas were acted upon by the Heralds in their Visitations. Every gentleman, without exception, was summoned. These arguments are perfectly fair, because regard to Goths or prejudices, is utterly out of the question, in relation to the duties of literary men; and Genealogy is an important science.

The Reader will have the goodness to observe that the book applies only to matters entirely new to the public; either in the way of fact or illustration. Of course it does not include things to be found in the Beauties of England, or other meritorious compendiums; or embrace the minute details of

† "Superiority of mind is exactly commensurate with superiority of brain. The qualities of the mind are also hereditary." Blumenbach's Physiology, p. 46. Ed. Elliotson.

County History. The Author has to mention his warm sense of valuable aid, which he has received from Mr. Jenkins, and the Rev. John Webb, both men of high taste in composition.

Some matters, have occurred to the Author, since compilation of the work, which merit notice.

Of *British Tactics*, people have a general, but not a scientific idea. The reason why the Author preferred quotation from M. Paris, is because the Tactics of the Gauls are detailed in so familiar a school-book as Cæsar's Commentaries; and the military system of the Britons was similar: e. g. the following account of the principal fortress of the Atuatici, presumed to be Brabanters, exactly applies to the Gaer-dikes (p. 3) and British Camps; yet nothing from ancient Classics has been before quoted on this subject. "The Atuatici, all their towns and castles being deserted, conveyed the whole of their property into a town excellently fortified by nature. All around, it had very high rocks and precipices, and on one part a gently sloping entrance, not more than 200 feet wide. This they fortified with a very high double wall; and upon it placed stones of great weight, and very sharp stakes.†" This accords with Tacitus's account of narrow entrances,§: lest cavalry should force the Camp, and with Coway, stakes.

† Cæs. Bell. Gall. L. ii. c. 29. p. 53. Delph. Edit.
§ Ann. xii. 31.

Fairy-coins (mentioned p. 36.) signified money found, which good fortune, if revealed, brought ruin on the finder. Thus an old play in the *Popular Antiquities* ii. 340, has

But not a word of it—tis *Fairies treasure*,
Which but revealed, brings on the Blabbers ruin.

Some persons say, that they can point out the exact site of the walls of Ariconium; and that much burnt wheat has been found, possibly destroyed by the Danes, when they invaded Archenfield.

P. 59. after “The only notice,” &c. read—The following are mixed with other subjects—It is very unfortunate for a man to meet early in the morning an ill-favoured man or woman. Gaule (*Magastromancer* 81) makes it a good sign to meet a virgin first, but not a harlot, and at Malabar it is unlucky to meet a washerwoman or a widow. (*Popul. Antiq.* ii. 521, 522.) As to not giving fire, Camden says of the Irish, “If they never give fire out of their houses to their neighbours, they fancy their horses will live the longer and be more healthy.” *Id.* ii. p. 600. These superstitions are Druidical for they occur on May the 1st. Beline Day. On that day, a female crossing a river first, was thought to prevent the resort of Salmon, or demanding fire, to be a witch. *Id.* i. 190, 191.

The modern valuations of the sums in Doomsday are perhaps too high, for in the reign of Henry III.

Arable land was only 2d. and Meadow 4d. an acre. (*Smyth's Berkeleys M. S.*) and in 1326, Pasture was 1d. Meadow from 4d. to 10d. and Arable 3d. to 4d. per acre. (*Fleetwood Chronic. Precios. p. 93. Ed. 1st.*) In 1318, ten shillings was a common rent for a Mill. (*Glouc. Abb. Reg. B. n. 741.*) so that twenty shillings (p. 50.) is perhaps too high. The Author does not confide in the comparative calculations of value, made by any person whatever.

The Ox, mentioned (p. 63.) might be the Hostia of Virgil (Georg. i. 345) The genuine Moorish Dance (p. 66.) was the modern Fandango. The appellation and sooting the face were the only English imitations. Popul. Antiq. i. 208. The Author was perfectly aware of the beating pans when bees were swarming (see p. 71.) being mentioned by Aristotle, Pliny, Varro, and Virgil, Georg. L. iv. 64. but he thinks, that Celtic are much older than Roman superstitions. It is said, that Broad-meadow was formerly a Fish Pond, see p. 144. To the anecdotes of the MAN of Ross, new matter is added, but the exquisite benevolence of his divine mind, is displayed by nothing more than the following significant trifle. In the lease of the Præspect he specifically stipulates, that the people shall have liberty to hang out their clothes for drying there, though it was inconsistent, of course, with a pleasure ground. As to making ornamental gardens and giving them up to the public,

Cæsar did it, and others. Of *Gospel Trees*, mentioned p. 153, the *Popular Antiquities* is copious; and it is a well authenticated fact, that boys were annexed to the procession (as in p. 155) in order to be flogged on the spot for the purpose of permanently recollecting particular boundaries. See *Popul. Antiq.* i. 175. The learned may refer to Elliotson's *Blumenbach*, p. 46. Ed. 2. for a confirmation of the quotation from Blackstone, in p. 180.

The publication of the Wye Tour has benefited the town by augmenting the resort of strangers; and the Author dismisses the present work with stating from respectable authority, the advantages of forming cheap passages over the Wye, by means of abutments, piers, and swivel bridges. Complete communication in neighbouring districts, besides incidental advantages: *First*, brings tracts into cultivation, which would not otherwise repay the cost. *Secondly*, gives occasion not only to extended, but to heightened cultivation, and has precisely the same operation, as a general increase in the natural fertility of the soil. *Thirdly*, augments the value of estates by occasioning all that part of the population which is not employed in agriculture, to form great towns and there congregate itself. Thus *R. Torrens, Esq. F. R. S. in his Essay on the production of Wealth.* p. 203, *Seq.*

SCENERY AROUND ROSS,

GENERAL CHARACTER OF.



Town, site of. A ridge ascending from the East, over hanging the Wye, which serpentines below, in strong curves.

North East. A fine up and down Country, mounting into a ridge above Crow Hill; beyond which, is an exquisite view of the Town, with the rich back-ground of Penyard, and the Chace.

North. A tamer country, but irregular, rich and cultivated; with breaks of wood, &c. in ridges: in the distance, picturesque Hills—The whole surface sprinkled with Spires, good Houses, cultivated Lands, and rich meadows.

West. Cultivated ground gently ascending. Acornbury and the Welch Hills in the distance.

South. A gentle undulating descent to the river, flanked on the left by the Chace and Howl Hill, and closed in by the ridges and hills, forming the exquisite Banks of the Wye, in semi-circle from the West to the South.

East. Flat rich Country, skirted by the Chace and Penyard, and lofty edge of the Forest of Dean.

ARICONENSIA.

WHEN Ostorius Scapula was appointed by Claudius to complete the conquest of Britain, the Silures, or inhabitants of the counties of Monmouth, Hereford, Brecon, Radnor and Glamorgan, held in equal contempt the allurements and menaces of the Romans. Ostorius therefore resolved to subdue them; but the Silures, who estimated very highly the Generalship of Caractacus, made under his judicious choice of ground, a tedious and desperate resistance. As there appears to have been no other regular war between the Romans and Silures, than this between Caractacus and Ostorius, we are justified in ascribing the British and Roman Camps in this county (at least where they are contiguous) to this period: and we have further traditional evidence, certainly of weight, when illustrative of actual history.*

* As *Caer-Garadoc* (Gaer-ditches), *Oyster-hill* (from Ostorius), *Caplar* Camp, (from Scapula) &c. Camden, by erroneously placing the final battle at the *Querdock* near *Church-Stretton*, has removed the chief seat of war, though the posts of *Caractacus* in *Shropshire* are closely adjacent to the *Gaer-ditches*. See Camden's ideas confuted in *Gough's Edition*, ii. 405.

Before attempting to give an hypothetical sketch of this campaign, it is necessary to premise certain rules, concerning British and Roman Camps, and Tactics.

BRITISH CAMPS are oval or elliptic, with three or more ramparts; the access slanting and oblique, and the entrance single and narrow, to prevent, according to Tacitus, the irruption of cavalry. Sometimes they are of the shape of a figure of 8, with the top smaller than the bottom; such top being the residence of the commander in chief. Such is the Herefordshire Beacon.*

At Croft Ambrey the form is that of a Grecian oblong Vase, with the mouth broken off.

* At the western extremity of this Camp is a very small round entrenched spot, not larger than a cockpit, and only to be entered by a narrow causeway, barely wide enough for one person to pass. It commands the gorge between the two hills, the Worcestershire and Herefordshire Beacons. Whether it was intended for the occupation of the commander in chief and a body guard, or a mere picket, to overlook the *pass*, the author will not *decide*; but the narrowness of the entrance causeway, not two feet, according to recollection, seems to be unnecessary under the latter supposition, and the spot commands a whole length view of the Camp. The general certainly was separated from his army. "Swelling in his rage, he strode to where Fingal *lay alone*." "The King was laid on his shield, *on his own secret hill*." Ossian, *Calhloda*, Duan iii.

The *Gaer-dikes* (or Coxwall Hill) where Caractacus was finally defeated is the section of an ellipse, three times as long as it is broad, on the point of a hill, accessible only one way, and defended on the north side by very deep double ditches, dug in the solid rock: the stones being hoarded to be rolled down upon the enemy. On the east the steepness of the ground renders it impregnable; and on the south, for the same reason, it has only one ditch. The west side where is the entrance, is fenced with double works, and to the S. W. with treble. There is also a narrow passage out of its eastern side down the pitch of the hill: and here it is worth while to notice a mistake. The words of Tacitus are in the plural number “*montes ardui*,” and the *Gaer-dikes* form only one of a set of British Camps, all adjacent, and hereafter enumerated, and there were *two* opposing Roman Camps, viz. Leintwardine and Brandon: nor do the Britons appear to have been driven from the *Gaer-dikes* alone by this one final action, but from all successively.

In general, British Camps occupy the summits of hills of a ridge-like form, and commanding passes. Upon adjoining eminences was a *disgwylfa* or station of sentinels, fortified by an entrenchment; at least it occurs at Altfillo in Brecknockshire.

But there was another kind of Camp, which appears to have served both for a palace and fortress.

It is a round hill cut spirally, like a snail-mount, into terraces, with entrenchments on the top for the prince.* Such is the Little Doward: and the pattern British Palace, Tier-caeri, is of the same model.

ROMAN CAMPS. These are squares, or parallelograms: and the Romans would not chuse ground, unsuited for these forms.†

They always threw up Camps at the end of a march, before they went into action, or retired to rest.§ Such camps are to be known, from being rude and imperfect.

The Romans never encamped upon hills, or threw up double trenches, but under pressure.¶

Of the TACTICS of Caractacus we may form a clear idea, by giving, (as more novel than copying the hacknied accounts from the Roman writers in the Histories of England) Matthew Paris's description of the Welch modes of resistance to the English men at arms, who may fairly be assimilated to the Roman Legionaries. The Britons could not withstand re-

* A hill, cut into terraces, the Prince residing on the top, is a pure Celtic fashion. See the print of the *Horselcap* an Irish Fort in Transact. Roy. Irish Acad. 1788-9 Antiq. p. 43.

† Hyginus p. 132.

§ Hyginus p. 114.

¶ Id. p. 121.

gular troops upon a plain.* They used to lurk in narrow roads;† for which reason Henry the second was obliged to cut down woods, and follow the rule of Vegetius, open the highways, before he advanced;§ a tedious operation, which no doubt delayed Ostorius, for it was common with the Romans so to do, and lay the timber, in fortification, as *abbatis* on the side, whence the enemy were expected to attack.¶

The Welch also used to retreat to woods and mountains; and conveyed their wives, children and cattle into inaccessible places, destroyed the mills and bridges, dug deep holes in the fords of rivers, and carried off every kind of food.|| Thus Ostorius must have been provisioned from his rear, for in marching through a mountainous and occupied country, the Romans took no baggage with the troops;‡ not even sutlers, only the men and arms. Light troops proceeded to scour suspected places, and occupy heights and ravines, and pioneers cut down the woods. §§ To return. The Welch placed themselves behind marshes in front of woods, into which they fled to draw on their enemies, and when they saw them entangled in the swamp, attacked them to advantage. They

* M. Paris, 162. † Id. 295. § Id. 81. A Roman practice. See Hyginus cap. *De Itinere*.

¶ Hyginus, 295. || M. Paris, 598. 817.

‡ Hyginus p. 281. §§ Id. 293.

lined the hollows and dens on the sides of marshy roads;* and when the latter were impassable in rainy seasons, pursued;† and also made nocturnal irruptions to devastate the country near the enemy.§ Two things, exactly coincident with the Roman accounts, occur in the thirteenth century. The attack of the castle of Montalt in 1245 is similar, as to Tactics, to the account of Tacitus of the battle of Caractacus and Ostorius, at Gaer-ditches. “The Welch occupied the steeps of inaccessible mountains, in order to attack the English as they passed by, and threw down immense stones and darts upon them:”¶ the very plan, which they adopted with the troops of Ostorius: and if Suetonius Paulinus attacked the Druids who had retired to Anglesea, Matthew Paris tells us, that this island was in his time the nurse and refuge of all the Welch.||

As to the troops of Caractacus they merely consisted of an armed Peasantry, who were to act against Regulars; and as appears by the battle of Galgacus, the British Infantry was usually formed on the terraces or slopes of hills, in tiers, and the chariots scoured the plain below: all which plans were easily baffled by the scientific evolutions, and movements in compact bodies of the Romans, in order to come

* Id. 821. 311. † Id. 810. § Id. 569.

¶ Id. 575. || Id. 599.

into contact with them. Bonduica or Boadicea, and Caractacus, as is usual with Barbarians, conceived warfare to consist in duels between the opposing soldiers; and of course, fighting upon such Mob Tactics, were easily defeated by troops, cased in heavy armour, who, by moving an interlinked wall of spiked shields against the unprotected bodies of the Britons, threw them into confusion, and then easily pierced them with their short swords. Those of the Britons were the Highland broad swords or Claymores, the “*Gladii enormes*” of Tacitus, useless in crowded action, and through their cutting downwards, the blow was received upon the upper rim of the shield, and the body left exposed to the Roman thrust.* “The Romans (says Tacitus) made very quick strokes, aimed at their mouths, and *dug into* their broad limbs and naked faces.” The Roman sword was but 18 inches long.

Such were the plans, which the Romans had to oppose; and when they fought with such barbarous nations, their rule was to drive them to one spot, and cut off their water, provisions, &c.† The Britons when routed, used to fly to marshes, woods, and inaccessible places, known only to themselves, nor could

* These Tactics further appear in the battles of Brennus and his Gauls; of Marius and the Cimbri; and engravings by Mongez of the ancient Gaulish sword, supported by Xiphiline, Plutarch, &c.

† Tacit. ann. iv. 49.

the Romans, through their heavy armour, overtake them.* It was necessary therefore to coop them up. Thus the leading plan of Ostorius was (says Tacitus) to block up all Caractacus's means of retreat; and these desperate situations produced many gallant efforts on the side of the Britons;† and this circumstance, united with the custom of Ostorius, not to attempt any thing new till he had secured his previous conquests,§ occasioned the war to be so protracted. When the Ordovices rebelled, and did not dare to fight upon level ground, Agricola, who, like Ostorius, gained all his battles by close action, stormed them personally at the head of his troops, and nearly extirpated the whole race;¶ for in the wars of rude nations, every adult capable of bearing arms is forced into the field. Ostorius in like manner stormed the posts of Caractacus by means of the Testudo: but when the British general was concealed, it was against the Roman custom to invite action.

These matters premised, and that being especially retained in memory, that the plan of Ostorius was, to cut off the retreats of Caractacus —let us take the British Camps and apply to them respectively those

* Hist. August. Scriptor. iii. 280.

† *Obseptis effugiis, multa et clara facinora fecere*, Tacit. Ann. xii. 31.

‡ Id. xii. 32,

¶ Vit. Agric. 18.

of the Romans adjacent. In short the whole warfare consists in nothing more, than Ostorius endeavouring to bring Caractacus to close action, and the latter only chusing to fight from heights, and avoiding contact. It is also to be recollected, that Ostorius could not recruit like Caractacus, and was therefore obliged to be very cautious, which implies delay. Thus we may with fair presumptions, though not actual evidence, now impossible, conjecture, where Caractacus took up his positions, and Ostorius blockaded him. The dominions of Caractacus extended into other counties; but in this, he made his last and principal stand. As to his movements in various directions, it was matter of course, on account of seizing the strongest positions wherever occurring. It was a rule with the Romans, when they did not fear the enemy and wished to bring him to action, to encamp as near to him as possible; and having done this, to lead the troops to battle immediately, unless they had to do with an enemy, whom, from his concealing himself in pathless places and lurking holes, it was of more advantage to delay, than to conquer.* We may therefore infer, that where the Camps lie thick together, that there Caractacus was pushed; and barrows, not far off, will attest that a battle was fought.

In making this sketch, it must be recollected, that

* Hyginus de castr. Roman. p. 115.

the time and line of march must be purely conjectural. The inferences are merely formed from the earthworks; and these of course, do not furnish information of a satisfactory kind on such points. The Romans always preferred a route however circuitous to one through woods and close country. Thus Cæsar† by information of Divitiacus, went more than forty miles out of his way, in order to go through an open country; and on account of the intervention of the Forest, Ostorius probably passed the Severn at Aust. Besides, it is the general opinion of Antiquaries, that Portskewid is the first Camp ever made by the Romans in Wales: and it is well-known, that the Britons attempted to prevent the debarkation of Cæsar. Probably therefore the first step taken by Caractacus, was the occupation of Portskewid, to oppose the landing of Ostorius: for nothing is more plain, than that there is an immense British work within the Roman lines; which, by their frequent process of *circumvallating*, (as they called it,) were apparently thrown up to compel the enemy to surrender, or to cut his way out.§ Nor was there any passage, then known over the Severn, where an enemy could pass, except at Aust and Beachley.

Where Caractacus went immediately afterwards does not appear; only that in the Welch counties ad-

† Bell. Gall. L. i. c. 41.

§ Hyginus p. 121.

jacent, there are few or no earthworks, which seem to denote his having gone there. The forts hereafter mentioned proceeding across the county from the Herefordshire Beacon, rather intimate that he went northwards, possibly he made a stand at the **LITTLE DOWARD**, a valuable relic of British Fortification; for how otherwise are the adjacent Roman Camps on the Great Doward and Symonds Yat to be accounted for? Ostorius probably endeavoured to force him by the Great Doward, but apparently did not succeed; and being compelled to cross the river, encamped at Symonds Yat. This inference is drawn from the circumstance of the Gauls taking up a position, protected by a river, where even Cæsar declined action.*

Before proceeding further, it is necessary, once for all, to repeat, that the Britons were ever obliged to retreat, when the Romans found the means of bringing them to close action: and this is the cause, why the earthworks are so numerous; as they could not oppose the Romans, but from heights at a distance. As to retreating, that was nothing; for Giraldus Cambrensis says, that the Welch passed days and nights in running over the tops of hills, and penetrating woods.† Henry the fifth, who was educated among them, was a capital runner.§

* Bell. Gall. L. v. c. 47.

† p. 887. Ed. Frankf.

§ Tho. de Elmham in vit Henr. v. c. 6. p. 12.

Caractacus apparently makes his way across the country in a N. E. direction to his line of Fortresses, commencing at the Herefordshire Beacon. The Camps at Geer-cop, Caplar Hills, and Warrclocks, &c. are possibly connected with this movement: Ostorius taking up his positions, in order to bring him to action upon passing the river Wye. However Caractacus, (doubtless by masterly manœuvres) is presumed, on good grounds,|| to have reached the **HEREFORDSHIRE BEACON**, a most perfect Camp. By this means he drew Ostorius into a more difficult country, with far less plain, and established his communication with Upperton, Netherton, Birdenbury, Thornbury, and Risbury, all British Encampments, forming a continued line : which began at Malvern Hills, and crossed this county. Ostorius seats himself at Wall's Hill, near Ledbury, by which he communicates with the road from Cirentio† (Stretton-Granson); into which falls the Ikenilt street from Glevum (Gloucester); and by which former road from Stretton, he could pass into the Watling street at Wigmore. Upon part of this road he establishes a station (now unidentified) at Black-Caer-Dun. Thus he could receive reinforcements from his rear; and

|| Nash's Worcestershire, &c.

† It is presumed, that this road, as were the Ikenilt and Watling streets was first a British Trackway.

was acting upon the resources of Caractacus. After some time he appears to have advanced upon sound military principles, for the Romans did every thing, *secundum artem*, along the summit of the Malvern Ridge, for the author in going that way to the Herefordshire Beacon visited a Roman Camp on the north of Castleditch, but very slight, apparently a mere halting position for a night or a few days. In the morning he probably forced the camp of Caractacus, for that there was a battle fought is to be inferred, from there having been found* a golden arm-bracelet, as there was at Gaer-dykes,† both being buried at the time, on account of the necessity of retreating.

The British chieftain after being compelled through the danger, or consequences of close action, to evacuate the whole line of forts before mentioned, seemingly takes up his next position at Credenhill, pronounced by Aubrey, not to be a Roman Camp, though from its size it gave the name of *Magna Castra* to the subsequent adjoining station of Ken-

* It was set with Jewels. Nash's Worcestershire, ii 142. Who also mentions a Celt, found in the vicinity.

† The arm was a distinguished part of the person. The official oath of the Britons was *by the King's hand* Powell's Wales, 353.

chester. Ostorius throws up blockading Camps at Burghill and Letton. Caractacus then apparently removes to **IVINGTON**, a British position, to which were out-posts at War-hill, &c. Here probably were some serious actions, for the Romans seemingly stormed the position, in order to occupy it, which they manifestly did by their altering the form of the camp to their own model.

After this there was an apparent conclusion of one of the campaigns; for Cholstry near Leominster was anciently spelt *Caerostruy*, presumed from Ostorius; and at Cursneh or Carne-hill, fosses and ramparts are discernible. The weakness too of some Roman Camps, as Dyndor or Oyster-hill (capable of being ploughed up to the area,) and the great finish of *Over-Amneh*, or *Bache Camp*, imply that Ostorius was resting on his arms, perhaps employed in clearing the country for further advance. In the mean while Caractacus seemingly took up his next position at **CROFT AMBREY**. Ostorius opposes to him another camp at Aymestre; and a new campaign apparently commences by Caractacus relinquishing his post, and retiring to **WEOELY DITCHES**, near Lyonshall, where are remains of British Lanes, descending into marshy ground. Ostorius expels him from hence; and the British general, evidently in a state of distress and exhaustion, resorts to stronger fortifications, and removes to **WAPLEY CAMP**, where

he entrenches himself with five fold banks and ditches, except on one side. Being obliged to leave it, we now see a proof of the high genius of Caractacus, as a general. “Cingolum built by Labienus, is, says Alberti,* a position which military men vehemently applaud: as upon other respects, so especially because it avoids the evils attached to nearly all mountainous towns, that, when you have reached the top, the fighting is equal; but here they are baffled by lengthened and precipitous rock: nor can the enemy by one excursion devastate the plain at option; nor block up all the entrances; nor have a safe retreat to camps placed anear; nor send out foraging and watering parties without danger: but it is otherwise with the besieged; by means of the frequent hills and vallies, they may sally upon him in various ways, and embrace every opportunity of crushing him.” “Caractacus therefore (as Tacitus† observes) made his last experiment, by chusing a spot, for battle, where every thing was difficult for his enemies, and safe for himself.” As his object was to avoid close action, and to oppress the Romans from steeps and precipices, this place was a cluster of strong positions (near the junction of the Clun and the Teme,) the “Montes ardui” of Tacitus, viz.

* Re Edific. fol. lii. 4to, Paris 1512 † Ann. xii. 33.

Borough hill, near Clunbury, between Purslow and Basford, *Tongley hill*, or *Bury ditches*, (3 miles N. of the Gaer-ditches) *Norton walls*, or *Whettleton hills*, (near Onibury) and the Gaer-dykes or Coxall hill, all of which Caractacus fortified and occupied, intending apparently to retreat from height to height, and preserve his advantage of distant action; for the Roman darts thrown up hill were of little or no effect. As he did, in fact, gall them terribly, when remote, the Legions formed the Testudo, stormed the works, where the ground was most accessible, and bringing the Britons to close action, drove and slaughtered them, till the remainder threw down their arms and fled. Ostorius had raised two camps at Leintwardine and Brandon, but is presumed to have attacked from the last: and though (says Tacitus) he did not put an end to all fighting, yet he certainly spent the war.* The two barrows near Leintwardine refer to this last action.

Caractacus after this defeat [ann. 53, or 54.] is said to have fled to a citadel, or palace,† near the famous Druidical College of Cerig-y-Druidian, in Denbighshire, probably for their friendly aid and advice. This palace is called Pen-Gwer-wyn, and is a hill, hooped with an earthen rampart below, and higher

* Ann. xii. 39.

† Nicholson, col. 352.

up with a wall, enclosing an area of four or five acres. How he was afterwards betrayed by Cartimandua is told in the Histories of England: Ostorius endeavoured to establish his conquest by fixing garrisons among the Silures; but though from exhaustion of men and country, they never appeared in collected strength, after the time of Caractacus, they cut off in detail the petty forces of Ostorius, and others,* which do not seem to have been supported by a covering army. Very soon after, the insurrection of Boadicea, and others less important ensued; so that the Silures could not be seriously checked, till about the year 72, when Julius Frontinus succeeded in placing Roman Stations among them, apparently because his rear was secure, and he could

* The scenes of action, as the object was to prevent the establishment of the Stations, were probably on the roads to or in the vicinity of Kenchester, Stretton-Granson, and other Roman Towns, which were not permanently established, till the time of Frontinus. As the Silures sallied out in parties, from woods, bogs and marshes (Sammes, 220,) which division of forces is inconsistent with throwing up, or occupying earthworks, because such a measure would have defeated their purpose of concealment, no British Camps can be reasonably ascribed to this period, though some of the Roman at a distance from these British positions, may be subsequent to the campaigns of Caractacus.

bring a sufficient protecting army, enough to allow draughts for garrisons, against a depopulated and ruined country. He was an excellent general, and no actions of moment are recorded, possibly through his good management. Soon afterwards Agricola, for the purpose of insuring the Britons to subjugation, introduced Roman arts and Luxury, under the name of Civilization. That he amply succeeded among the Silures is evident not only from the fine remains found at Caerwent, Caerleon, &c. but a remarkable instance. The carpentry of Chepstow Bridge, very recently removed, was entirely formed upon a Roman model. But Agricola added other measures. The refractory Britons, who would not conform to Roman habits and dominion, he drove, says Tacitus, into Scotland, *as into another island*,* for so that country was considered many ages afterwards.† The wall of Hadrian was purposely raised to divide Roman Britain from these expelled malcontents, and the Romans observing the same policy as we do in the East Indies, nothing is more clear, than that, after the time of Agricola, the wars in Britain, unconnected with the cabals of individuals for the imperial purple,

* Between the friths of Edinburgh and Dunbritton, says Sammes, p. 311.

† Petr. Apian. Cosmograph. fol. 44. 4to. Antw. 1545, 'Scotiæ Insulæ Civitates' "Eboracum vulgo York, civitas" of Scotland.

were merely insurrectionary, through governmental misconduct.

Thus the first historical account of Ross and its vicinity, is that of a desert, wasted by a ruinous war; indeed the greater part of Britain was then a mere forest, for, when Gordian was questor of Rome, he exhibited a picture of a wood, with two hundred stags and Britons intermixed :* and that this was a faithful representation is proved from Giraldus Cambrensis, who states, that the Welch had vast quantities of animals, *feræ naturæ*, especially stags and hinds.†

The first step taken by the Romans, after the conquest of Britain, was the construction of highways, and making causeways over marshes, a work commenced by Agricola, and pursued by Trajan. Some of these roads were merely the British Trackways, altered to their purpose; others they made anew. Upon these, in strong passes they placed their first stations, more for defence than convenience of travelling; and these becoming seminaries of future great towns, many cities of the Britons are said to have gone to decay, because they were not situated upon the high roads §

* Hist. August. ii. 233 Ed. Sylburg.

† p. 887 Ed. Frankfort. § Sammes's Britannia, p. 253.

That there were any such places as cities among the Britons, in the modern sense of the term, before the Roman Conquest, is quite out of the question. They were clusters of huts situated upon the skirts of woods, or banks of rivers, where there was good pasturage for the cattle; and as British Beads have been found at Penyard, and as the low grounds adjacent are of rich pasturage, there might have been a British Town, on or about that spot; for the country corresponds with the site chosen by Dubricius, as hereafter quoted: and if so, it is probable, that the foundation of Ariconium brought it to decay, because after the Roman conquest, the towns of the Britons were generally fixed on dry and hilly grounds.*

It appears from the Notitia Imperii, that an Imperial Manufactory of woollen and linen cloth, for the use of the Roman army in Britain, was established at Winchester.† [*Venta Belgarum*] That Ariconium was one of the *first* stations, founded for *military purposes*, is improbable, because it is commanded by Penyard; but it seems to have originated

* Morant's Colchester, p. 11. There is only one at least conspicuous exemplar of an unromanized British city, properly so called, though later than the time of Caractacus, that near Chun Castle in Cornwall, described in Britton's Architectural Antiquities, ii. 57.

† Henry's Hist. of Gr. Brit. ii. 133.

in the necessity of having a useful point of communication between *Glevum*, (Gloucester) *Blestium*, (Monmouth) *Circuitio*, (Stretton-Granson) &c. &c. and according to the remains found, it was a station devoted to manufacture in the metals, possibly for the use of the Roman army in the neighbourhood: but whether for that use, or not, it is known, that Coins of Roman Emperors have been found in an old Blo-mary or forge at Penyard,* and that King Henry iii. ordered a temporary cessation of the forges at his wood of Penyard.† It is also certain, that warlike engines were annexed to the camps or stations of the later Empire,§ and must have required more heavy work, than suited the mere Smitheries, or shops for making arms, called *Fabricæ*, annexed to every camp or station. Nor are the roads about this station of so prominent a military character, as those about Kenchester; nor can this be satisfactorily explained, without a proper understanding of Roman highways, of which the clearest account seems to be given in the following passage of a very rare and curious work. “The Gates of a town must be adapted to the number of military ways; for some are military and others not. The former, for the march of the army and baggage, must be more spacious; the latter are

* Bonnor's Itiner. No. iv. pl. xiii. f. 9. Explan.

† Clause Rolls, 10. 11. Henr. iii. § Hyginus, p. 298.

those, by which we pass out of the military road to a village or town, or another military position, like a lane across a field, or streets through a city. The direction of the military ways without the city must be also very different from that within. It must run across an open country, and have every thing in view; be free from all encumbrances and inundations, and all lurking places, whence thieves or enemies can break out upon it, and it should be as strait and short, as is consistent with safety. The reason, why the Romans made their ways strait was, in the main, this; because it was very advantageous to see an enemy at a distance; and have means of stopping him with a small force, or of retreating with no loss. To every station, there were always four principal roads, adapted to the points of the compass, and as many others as there were posterns*

The station, of which we have to treat was denominated, *Ariconium*, being the Celtic *Aricon*, with a Roman Termination.† For some time, *Ariconium* was thought to apply to Kenchester, but from the time of Horsley, the professed elaborate expositor of Roman Britain, down to Sir R. C. Hoare, the propriety of the appellation has been called in question. The error appears to have originated with Camden, and an unfounded assumption, that the thirteenth

* Alberto de re edificat. 4to Par. 1512 fol. 55 6.

† Lett. of the Rev. T. Leman, F. A. S. &c. to the author

Iter of Antoninus from Caerleon to Silchester was very corrupt. Even the penetrating Stukeley adopted this idea,* though Horsley very plausibly states that the difference of distance, between the thirteenth and fourteenth Iters, seems to be founded only on the circumstance of the Romans passing the Severn at different places.†

That Ariconium was situated at the Bollatree, is supported by the most powerful evidence. The

FIRST is, the distance from Monmouth and Gloucester in the thirteenth Iter, as follows,

BLESTIO.....Monmouth.....M. P.

ARICONIO.....Bollatree......XI.

CLEVO.....Gloucester......XV.

The marks of British Trackways are visible from Olton Court and Merrivale to Arbor Hill Lane behind Old Hill, thence across Goodrich Ford to the Cross-Keys; and it has been said, that an ancient road has been cut through, which ran obliquely across the present turnpike road at Pencraig. From the Roman custom, to secure their highways from inundation, the author is not of opinion, that the ancient communication with Monmouth, (Blestium) was on the present line of road; but that it went rather by Trewarn to Ganerew, and thence by way of Manston Cross and the Priory into Monmouth. This remark is however made with suitable diffidence.

* Itinerary, i. 113.

† p. 46

From Ariconium to Glevum (Gloucester) pieces of Roman road are discoverable; and a connexion is seen with the way from Circutio, or Stretton-Granson, in manner following;

ARICONIUM to GLEVUM

BURY HILL

ECCLESWALL

THE LEA.

24

Here it is lost, but seems to have fallen in with the present road, somewhere about Churcham; at a point where the road from Circutio met it, which track is given on the opposite column.

CIRCUTIO to GLEVUM

LITTLE MARCLE

PRESTON

DYMOCK



3½ Miles strait;

From hence it is lost through Oxen-hall and Newent, but appears to have crossed at

GLEVUM.

GREAT ANTHONY'S
TAINTON



1½ Miles strait

From thence between Tibberton and Huntley to Bully and Churcham

Upon the large Maps of Herefordshire, especially Price's, the remains of the Roman road to Kenchester, may be traced, in a large portion of it, with certainty; for the author thinks, that roads actually made by the Romans, are not of easy destructibility while such as were mere repairs of British Trackways, not having the firm, elevated causeway, have often decayed and become undistinguishable. The Romans often straitened British Trackways to expedite their labour; and then the strait line is the only clue. Stukeley, when he was in danger of losing the Foss-way, says, " Upon every hill top I made an observation of some remarkable object on the opposite high ground, which continued the right line; so that, by going strait forwards, I never failed of meeting it again."* In some cases, this straitness of road is the only means of discovering a station. The same author says, that " at Brough, no Roman token was visible, except the remarkable straitness of all the roads and bye lanes thereabout."†

* Itin. i. 107.

† Id. i. 101

PRICE'S LARGEST MAP.

- | | | |
|----------------------------------|---|---|
| 1 Castle end, | } | Pretty much on the line of the Turn- pike road: |
| 2 Bromesash, | | |
| 3 Crowhill by Sandford, | | |
| 4 By Wobach, | } | Celts have been found. |
| 5 Old Goer, | | |
| 6 How Caple, | | |
| 7 Brockhampton—Strait line lost. | | |
| 8 Caplar* Wood, | | |
| 9 Ditto Camp, | | |
| 10 The Rise, | | |
| 11 Houlston, | | |
| 12 Fownhope by the Tump, | } | Strait line again appears. |
| 13 Mordiford, | | |
| 14 Longworth Hill, | } | Strait for about a mile. |
| 15 Bartestre Chapel, | | |
| 16 Hell Hole. | | |
- Turn short to the left. From hence the Roman road is as apparent, as any existing; strait and a causeway.
- | | | |
|---|---|--------------------|
| 17 Lugbridge, | } | Five miles strait. |
| 18 Holmer, | | |
| 19 Huntinton, | | |
| 20 Stretton, | | |
| 21 KENCHESTER. | | |
| 22 Steps below Mansel Gamage, where the strait line ceases. | | |

* Corrupted from Ostorius *Scapula*.

TAYLOR'S LARGE MAP.

- 1 Fidler's Cross,
- 2 Hartleton,
- 3 Foxall,
- 4 Sanford,
- 5 Crow Hill,
- 6 Grendon,
- 7 Old Goer, (sic) not *Gore*,
- 8 New House,
- 9 Snogsash Cross,
- 10 How Caple,
- 11 Rugden,
- 12 Eálson,
- 13 Fownhope,
- 14 Brewhouse, (winding a little on account of the River and Hill,)
- 15 The Wear,
- 16 Mordiford, (by the Church, leaving Tidnor Cross on the left,)
- 17 Longworth, and so to Lugbridge, as on the other Map.

FROM ARICONIUM TO

PRICE'S LARGE MAP.

To Old Goer, as before, where it is lost, till we come to

| | | |
|----------------|---|------------------------|
| Hellens, | } | About one mile strait. |
| Redding's end, | | |
| Little Marcle. | | |

At Little Marcle, it falls into the road from Circutio to Glevum (Gloucester) which goes on thus:

| | | |
|----------------|---|---------------------------------------|
| Little Marcle, | } | Strait for five miles or thereabouts. |
| Brooks, | | |
| Aylton, | | |
| Pixley, | | |
| Trumpet, | | |
| Maynston, | | |
| Asperton, | | |
| Canon Froome, | } | |

Stretton-Grandison or CIRCUTIO.

TAYLOR'S MAP.

On this Map, which is not so correct as the other of high excellence, are traces of another old way to Circutio; and it is mentioned here, because it was usual with the Romans to make roads parallel with British Trackways; of which last this may have been one.

How Caple, as before.

Dean's Place, by the road between Barrell Hill and Yatton.

Kinnaston, by Hall Court.

Wonder.

Putley, whence it proceeds till it appears to fall into the other road between Maynston and Asperton.

ARICONIUM to LIDNEY, where was a Camp, or according to some writers, the Station *Abone*. At all events, the remains exceed those of a Camp.* By means of Lidney, Ariconium had a proper military connection with the Via Julia, and so with Caer-went (*Venta Silurum*) Caerleon and other stations.

The roads in the Forest are obviously very difficult to trace; but the Romans in making such ways over morasses, appear to have trenched the line of the Moss, which was destined to receive the road, very deeply on either side; and the larger and more solid plates of turf, which rose with the shovel from the lower parts of the trench, they laid upon the original face of the bog; and raised§ the level of it more than a yard in height. This causeway construction and the straitness usual, might, by tracking the roads from Lidney, like radii from a centre, lead to discoveries.

Traces of vicinal ways, in connection with Ariconium, appear in two directions.

* Antiquar. Repertory, i. 134. Bigland's Gloucestershire, i. 150.

§ Whitaker's Manchester, i. 125.

I.

Michel Dean,
Abbenhall,
Little Dean,
Blakeney,
Lidney.

II.

Above the Lea,
Between Michel Dean and
Ruerdean,
Between Serridge Hill and
Stockwell Green,
Lidney.

By Kenchester, Ariconium communicated with Gobannium (Abergavenny) on the south; and by Circutio (Stretton-Grandison) with Brannogenium (Worcester) on the north.

These statements are made upon the authority of the best Maps; and are founded upon the distinctive rectilinear character of Roman roads, and in the turns at angles, because their ways often fall into one another. It is an acknowledged rule, that the Itineraries do not show the shortest ways, but the roads which lay fittest for business; especially for the Roman Magistrates taking their progress through the several cities or colonies*

As to the ways immediately on, or near the site of Ariconium, the author has to report the result of his survey on the spot. At the south angle of the field called the Cindries, represented as the principal part of the station, but in fact the extremity of it, runs

* Morant's Colchester, p. 16.

a lane, through Bury Bill, quite strait from the station, to a field called Lydiat Meadow. In the year 1819, the occupying tenant was mooting up the hedgerow on the western side, in order to throw the lane into the field. The eastern side of the meadow was fenced in by the hedge belonging to the road. From this meadow it crosses fields, ploughed up, and then appears again in a strait line terminating a little to the left of *Castle* end, a term used, either because it was the end of the station or fortress, (Richborough *Castle*, being still the appellation of that Roman station in Kent,) or perhaps of Eccles-wall Castle precincts.

The farmers are said to have thrown into the fields numerous lanes; one road is thought to have had a direct communication with Framilode Passage: and the Castle Tump at Dymock, seems to have been only a *Specula* or observatory tumulus, common on the sides of Roman roads; for it is situated at the corner of four roads, one of which, the northern, was apparently part of the road from this station to Upton, the supposed Ypocessa of Ravennas, which joined the Ikenild street at Tewkesbury. To make this investigation complete it would be necessary to examine all the old lanes, and note down the strait pieces of them with their respective lengths, (for stations were in general remarkable for the straitness of all the roads.

and bye lanes about them ;*) but it is a work of tedious travelling, which it is not in the power of the author to execute.

The second test of this being a station is the nature of the ground. It consists of gentle knolls, surrounded by heights in the distance. Caerwent and other stations are of similar character.

The third proof is the Camp on Penyard. The Romans had a summer and winter station near each other.† The station Venones, near Bittesby in Nottinghamshire afterwards called Cleycester was nearly a mile from the Camp.§ But whether this camp on the Chace or Penyard was the *Æstiva Castra* of the station, in subsequent æras, or not, it was probably, (as the Romans did not go into action, without first throwing up a camp,||) the spot from whence they went to found Aricon, and the fortification from which they protected it; there being at Walford, a *Castellum* or advanced post implying permanent occupation to preserve the communication, and command a view of all the adjacent heights on the south.

* See before, p. 25.

† Hutchinson's *Durham*, ii. 399, note.

§ Thoroton's *Nottinghamshire* in *Hicklin*.

Hyginus de Castr. Romanor. p. 115.

The fourth proof is the denomination *Bury Hill*. This name often corrupted into *Brill* was that given to the fortification made by Edward the elder at Towcester.* It was a common term of the Anglo-Saxons; and beyond the camp at Symonds Yat, on the road from hence towards Stanton, where runs a Roman way, is another Bury Hill; and places without number are so called in various parts of the Empire.

The fifth evidence is the word *Archenfeld*. In the Saxon Chronicle† it is called *Yrcinga-feld*. Geoffrey of Monmouth mentions “a nation, called *Herging* upon the River Wye,”§ alluding plainly to the petty British Kingdom of *Erching*, mentioned hereafter; which Somner defines by *Herinaceorum Mons*, or hill of Hedge-hogs.|| In Domesday book it is called *Arcenefelde*; and Bishop Gibson, who is copied verbatim by Lye¶ defines it by *Aricon-field*: the latter term, not being limited by the Anglo-Saxons to its modern meaning, but also denoting a vast mountainous place.‡

* Stukeley's Itiner. i. p. 41.

† p. 105.

§ “In natione Herging super fluvium Guala” as quoted in Abp. Usher's Eccles. Antiq. p. 34.

|| Chron. Sax. Nom. Loc. Explic. p. 33. Lel. Collect. iv. 141.

¶ V. Yrcinga-feld. Chron. Sax. ub. supr.

‡ Lye v. *Felda*.

The sixth attestation is the enormous quantity of coins discovered on the spot. The Saxon Chronicle says, “ In this year [418] the Romans collected all the treasures of Gold, which they had in Britain, and part they concealed in the ground, that no man might afterwards find them, and part they carried with them into Gaul.”* From this passage the following inference has been deduced. “ We are to expect coins at such places as were of great note in the year 418, when the Romans on leaving the island hid their treasure: and the greater the towns were the treasure is so much the larger; and consequently more coins are discovered in or about such towns as were of more considerable note.†”

The seventh attestation is the great number of lanes and roads on or just around the spot. These were not only for the necessary purposes of communication, like streets, but, that the garrison might not be exposed to danger. On the west side of the town of Ancaster was a road, for the convenience of those, who travelled when the Gates were shut.§ It has been already said, that the farmers have thrown numerous lanes into the fields.

* Chron. Sax. p. 10.

† Bibl. Topogr. Brit. v. iv. p. p. 132. 133. 143.

§ Stukeley's Itin. i. 86.

The eighth proof is the situation of Bromesash which gave name to the Hundred, in or close to the station: for Hundred Courts were to be held, on account of security, in fortified places.*

Lastly, the Traditions on the spot affirm that the ancient city was very considerable, and extended at least over the whole space between Bollatree and Bromesash. The old inhabitants call it Rose Town; and the extent was upwards of twenty acres of land. The site bore precisely the appearance of Kenchester. It consisted of confused heaps of rubbish, with here and there walls, and was covered with bushes from which hedgewood was cut. Mr. Merrick, a proprietor, not many years ago, first cleared the land of the stones. Remains of statues, heads, arms, &c. were found; and such a quantity of pieces of bronze and coins, as when sold amounted to fifteen pounds. Such was the ignorance of the times, that the money was called Fairy-coins. Those exhibited to the author were of the later Emperors. It has been said, that a large bronze head with ram's horns was found. That the town was a Roman Birmingham, cannot be doubted, from the cinders of ore, which now remain: and the head of a battering ram might have been there cast. Upon digging the foundation of houses

* Spelmanui Archæologus, p. 366.

are still found; but the author could not hear from the traditions, preserved by the oldest inhabitants, that any other part of a building was ever found, than that of a vault with steps, discovered accidentally by some children. The site is forgotten, except that it was in a field, east of the Wynchfurlong, between the station and Bromesash. Fragments of Urns, Vases, Pins, Fibulæ, and other denotations of residence have been found; but no tessellated pavement, possibly because the part explored has been merely the site of the manufactory. For by the dip of the ground at the Cindries, it was probably situated at the lower or Prætorian end of the station, where was the veterinarium or workshops of arms, &c. and if so, the ground above is the most likely spot for grand remains, because near the Prætorium. From the preceding statements, it may be inferred that in the Roman and British æra *Aricon* or *Ariconium* was the metropolis of a particular district, afterwards a British Kingdom called from its name, Ariconfield, or Archenfield:* that it was occupied by the Romans, as a very convenient stage, between Glevum (Gloucester)

* We shall see hereafter from the account of Dubricius that originally Archenfield was a petty British Kingdom, extending from the western edge of the Forest of Dean, as far at least as Madley and Moccas one way.

and Magna, (Kenchester.) As also the vicinity abounded in wood, it appears, from the vast quantity of Scoriae still remaining, that they established Iron-works on the spot, as they did in the adjacent Forest of Dean, in order to assart the land, and thus render the country more productive and profitable, as well as safer in a military view.—As to the Britons, those who inhabited cities were chiefly men engaged in commerce, and their great Market day was Wednesday, from its dedication to Mercury the God of Trade.* The chief of these were no doubt Iron-workers; for Smithery was the staple trade of the whole adjacent country, for many ages after the Roman evacuation of Britain.

After this period, the year 410, Britain was governed by petty tyrants, of whom there were not less than thirty, so many being the number of independent states, and in each there was a Bishop. The people in general were in two divisions, the free and the servile; and the Magistrates were *Decurions*, a sort of Aldermen, and other subordinate officers.†

Thus there was a constitution, both religious and civil, and we have evidences of the existence of both in this country.

* M. Paris, p. 994. † Turner's Anglo-Saxons, i. 135-6.

The prefix of Llan to the name of a place, as much denotes a church or religious house among the Britons, as the mention of a Priest in Domesday does in the Anglo-Saxon æra. There are near Ross, Llangarran, Llanwarn, Llanfrother, Llandinabo, &c. all upon the western side of the Wye, and three of them Llanwarn, Llanfrother and Llandinabo, are near Hentland, four miles only from Ross, where was a large College of religious men, like the famous Monastery of Bangor. On the eastern side of the River the names of the places are chiefly Anglo-Saxon. In the vicinity is also a parish, called Saint Weonards. This holy man was a Hermit, for in the painted glass in the north window is or was S. WENARDUS HEREMITA under the figure of an old man, holding a book in one hand and an axe in the other,* possibly because he was decapitated by the Anglo-Saxons.† The British Churches, were built on or near Druidical places of worship, and they were also dwelling places; but they were not stone-buildings, which were deemed almost miraculous. They were in the form however of old houses: the fronts always to the S. east, hav-

* Gough's Camden in Herefordshire.

† The author is unable to refer to Capgrave, for any legend of him.

ing great windows opening that way.* At the time of Aurelius Ambrosius, i. e. the fifth century, the state of this country in a religious view, is detailed as follows, in literal translation: "A certain petty King of the country of Ertic or Ercych,† called Pepiau, but in the British language, surnamed Clavorauc, which in Latin is interpreted Reumaticus, or Spumosus, having gone against his enemies upon an expedition, and returned to his own territory with a trophy, ordered his daughter, by name Eurdil to wash his head, on account of his fatigue in the battle. When she attempted to execute his command, the father perceived by her size§ that she was pregnant. On this account, the King excessively angry, ordered her to be enclosed in a hide, and thrown into the river, in order that wheresoever fortune might take her, she might be sunk in the deep of the river. Which thing, because it by no means pleased God, he was unable to effect. For, before the offspring which she had in her womb could be born, the Lord

* Rowland's, *Mona Antiqua*. 158. 221. Script. post. Bed. 155. a.

† The erroneous versions of Wharton are well known. In the *Chronicles of Warwick* quoted by Archbishop Usher *Eccles. Antiq.* p. 238 Ed. fol. it is "*Regem Erchyng. Pepiau nomine*;" thus decisively proving the spot to be *Archen*-field; the *Hergyng* of Geoffrey of Monmouth before quoted: The *Yrcynga*-field of the *Saxon Chronicle*, and *Arcene-felde* of *Doomsday*. § *Gravitate*.

thought worthy by showing his mercy and protection, to exhibit of what merit it was about to be: since the mother could by no means be sunk in the water. For, as often as she was placed in the river, so many times she was carried again uninjured to the bank. Hence the indignant father, because he was unable to immerge her in the waves, ordered her to be burnt with fire; at whose order a pile is immediately prepared for her destruction, and the terror of other girls; into which the daughter of the aforesaid King, Eurdil, is put in burning flames. But on the morrow morning, whilst she was thought to have been completely burnt in the fire, messengers having been sent by the father to enquire if any of her bones remained unburnt, they found her safe, and holding the son, whom she had brought forth in the midst of the fire, in her bosom, her clothes and hair being uninjured by the fire. For a very great stone was placed near the spot where she brought forth her son, in token of the birth of the boy. But the place, in which the boy was born was called in the British Tongue, *Maismail Lochou* by some, *Matle* by others, because the blessed *little man** was born there: which place by the corruption of the English

* *Homuncio*, rascal, scrubby fellow in the classical interpretation, but this could not possibly be the meaning of the Monkish author.

idioms is named Medeley. [Madley near Hereford] But the boy, as soon as he obtained the laver of regeneration is called Dubricius, and is immediately filled with the Holy Ghost : but who was his father remains unknown to the men of this time : and, therefore, some mistaken people fabulously pretend, that he had no father."

Through the utter impossibility of making any impression upon the barbarians of that age, by common sense or reason, it was customary, upon the same principle as that of Columbus, when he affrighted the Indians by making a miracle of an Eclipse, to invent prodigies, which were executed by disguised human agency; and it was a common stratagem among the Greek and Roman Generals and Priests, the Crusaders, Jesuits and others.* Thus the unfortunate Princess was saved from drowning by an inflated hide, and from the fire by creeping under a stone or rock, placed there on purpose.

To proceed: " When, therefore, the father of the aforesaid girl had heard from his officers what things the Lord had done towards her and her son, moreover the wonderful beauty and elegance of the tiny boy,

* See Mills's History of the Crusades, i. 208, seq. Wadsworth's English Spanish Pilgrim, p. 19. 4to. 1630. et alios.

and the grace of God very conspicuous in him, very much desiring to see them, ordered them to bring his daughter with her new-born child immediately to him. Upon their being presented to him, immediately embracing the child with paternal affection, he began afterwards to love him, above all his other children and grandchildren; and made him heir of that farm, where he was born, which was called Matle by the natives, i. e. *good place*, because the good, or blessed man, had been there born. Moreover after the course of a few years, the aforesaid King Pepiau made Dubricius heir of all this island, and ordered it to be called from that time *Miserbdil*, from the name of Eurdil his mother. From that time the little boy increased every day in age and wisdom; and having obtained seasonable time of learning, is delivered to be instructed in letters, who a little time after flourished famously in prudence, together with the knowledge of divine precepts. And although a youth in years, yet becoming in a short time a gray headed old man in understanding, and the virtue of knowledge in eloquence, likewise in skill in both the testaments, he was cried up with so celebrated a reputation through all Britain, that from nearly all the provinces of the whole kingdom, not only the ignorant but the informed, flocked to him for the sake of instruction and edification, in a different dogma. Of whom the chief are known, viz. S. Thelious, Samson

his disciple, Ubeline and Aidan, with sixteen others, whose names we have not thought it fit to insert in this history; besides another thousand clerks, whom he had detained for the term of seven years to be instructed in liberal discipline in the county, called Hentland,* which is seated near the River Wye, affording to them in himself a form of religious life and perfect charity. Again the Doctor in like manner in the soil of his nativity, namely in the island of Miserbdil, near the bank of the river which is called Wye, chusing a situation, rich in wood and fish, fit for himself and the multitude of his disciples, remained in superintending that study to many, imposing upon the place the name of *Moth-ros*, or *Moch-ros*,† i. e. the place of Pigs. § There he lived

* From Hentland there runs a British Trackway to the Meend, thence to Miret, thence to Wilzon, thence to Whitfield, where it falls into the Turnpike road at Pencreck: but probably went further, for the author has been informed, that, in making the present Turnpike road, a way apparently Roman was cut through.—The present road from Welsh Newton to the Callow beyond Dewsall, appears to run upon an ancient line.

† There is near Hereford a place called *Mockes*, or *Moccas*.

Because he dreamed that he should found a dwelling and church, where he discovered a white sow and pigs. (Usserii Eccles. Antiq. p. 239.) an old story borrowed from Virgil, and applied to various places.

for a long course of days; preaching and teaching the clergy and people, his learning shining through all Britain, like a lamp upon a candlestick, every superstition of bad doctrine being removed. Also during the whole time in which he preached the word to the Britons, the same nation preserved the sound and catholic faith.* [These passages allude to the Pelagian Heresy, with which the British clergy were infected.]

Hereford arose out of the ruins of Kenchester, evidently because the new situation had the advantage of the river, and was close to a ford. In the same manner Ross is said by tradition to have been founded from the ruins of Ariconium, the materials in part having been removed to the former which lies upon the banks of the river.

After the donation of the Manor to the See of Hereford, the Bishops contributed much to its improvement by founding a palace on the spot. By this term palace we are not to understand one of those magnificent buildings now so denominated, but a *foleia*, (whence is derived our modern word, *Folly*, applied to houses) a pleasant summer rural residence.† Besides, it was

* Vita S. Dubricii by Benedict of Gloucester in Angl. Sacr. ii. 654 seq.

† Actum ap. domum Foleyæ A. D. 1280. Ducange v. Folcia—Foleya.

the custom of our ancestors when they held their lands in their own hands, or received their rents in kind, to move about to their different Manors ; having only one principal dwelling, called the Standing House, and that of the old Bishops at least out of Hereford, appears to have been at Sugwas. § Without these removals they could not have supported their enormous establishments in domestics and horses. In the year 918 the Danes entered the mouth of the Severn, and laid hold of Bishop Cameleac, then in Archenfield † by which as there does not appear to have been any other Episcopal residence in that district, we may presume he was stopping at Ross. The King, [Edward the elder] however, ransomed him for forty pounds. After this the Danes again landed, and endeavoured to go a second time into Archenfield for the sake of plunder ; but the inhabitants, joined with those of Gloucester and the neighbouring cities, miserably defeated them. || From the Danes endeavouring to march here, we may presume, that there was something to plunder, and the state of places and civilization in the reign of Alfred, may be estimated by the size of the hundred. He borrowed the plan from the Germans ; and every hundred contained that number of farms, as we should now call them. Of course, where the hundred is but small the

§ Gough's Camden. † Chron. Saxon, p. 105. || Ibid.

cultivation was considerable, and the place well stocked for the age with inhabitants and cattle.

The Royal Manors before the coming of the Normans, were furnished with churches; and chapels also in the Hamlets, not far short of parochial churches; and so were many other great Manors, and some little ones also. § It is accordingly observed, that in *ARCENEFELDE* the King had three churches, whose priests performed the King's Embassies into Wales. † The policy of thus founding churches in these districts, in order to tame and subjugate the Britons, is made apparent by the following lines from an old poem in Higden, concerning the manners of the Welch. They were accustomed to idolatrize the ministers of religion.

| | |
|--------------------------|--|
| Parent tamen presbyteris | Yet they obey priests |
| Et summi Dei famulos | And the servants of the most high God |
| Venerantur ut angelos ¶ | Worship like Angels. |

This veneration was an archaism, derived from their subjection to the Druids. Hereford was in the time of the Confessor inhabited chiefly by Anglo-Saxon and Norman Burgesses; and Ross no doubt by persons of the same nations in the main, for the

§ Thoroton's Nottinghamshire, Introd. xiv. Ed. Thorsby.

† Doomsday.

¶ xv. Scriptores, 188.

Welch did not live in towns, until they had been civilized by the Anglo-Saxons. The old poem says further,

| | |
|---------------------------|---------------------------------------|
| "Mores brutales Britonum | The brutal manners of the Britons |
| Iam ex convictu Saxonum | Now from intercourse with the Saxons, |
| Commutantur in melius | Are changed for the better |
| Ut patet luce clarius | As is clearer than light, |
| Hortos et Agros excolunt | They cultivate fields and gardens |
| Ad oppida se conferunt."§ | They betake themselves to towns. |

The Bishops, of course followed the line of policy, practised by the Kings; and a church was built at Ross, before the Norman Invasion, for a priest is mentioned in Domesday. Previous to giving the extract, it is proper to premise, that in ancient husbandry, nearly all the land was arable and open, there being only a few inclosures about the houses. A large common was set apart for the working animals and cattle. This at Ross still exists.

The account in Domesday book is as follows.

BROMESECH HUNDRED.

| | |
|--|--|
| <p>In Rosse sunt septem hidæ geldabiles. In dominio est una carucata et alia posset esse. Ibi xviii villani et sex bordarii et Presbyter cum xxiii carucatis. Ibi tres servi, et molendinum de sex solidis et octo denariis et xvi acrae prati. Silva est in defensu Regis. Villani reddunt xviii sol. de censu.</p> | <p>In Rosse are seven hides geldable. In demesn is one carucate and there might be another. There are eighteen villains and six bordars, and a Priest with twenty-three carucates. There are three serfs, and a mill of six shillings and eight pence, and sixteen acres of meadow. There is a wood in the King's fence. The villains pay eighteen shillings rent.</p> |
|--|--|

| | |
|--|---|
| <p>In Walecford sunt septem hidæ geldabiles. In dominio est una carucata: et adhuc duo possunt esse. Ibi sex villani et quatuor bordarii, cum quinque carucatis. Ibi xiv acrae prati et tres haiaæ. Villani reddunt x s pro wastâ terrâ.</p> | <p>In Walecford are seven hides geldable. In demesn is a carucate and two more may be added. There are six villains, and four bordars, with five carucates. There are fourteen acres of meadow, and three haiaæ. The villains pay ten shillings for the waste land.</p> |
|--|---|

Hæc tria maneria Wal- These three Manors Wal-
forde et Rosse, et Up- forde, Rosse, and Up-
tune appreciata sunt xiv. tune, were valued at
lib.* fourteen pounds.

This account gives the state of Ross under the reign of Edward the Confessor, who introduced the Norman fashion of dividing lands into Manors. There was not a single freeholder in the place, there being very few small properties, in this æra. § The occupiers of the lands were eighteen farmers, who paid their rents in kind and services jointly; and six cottagers, who furnished poultry, eggs, &c. and a Priest with a large endowment, the present Rectory Manor.

There were three serfs, or slaves, subject to the arbitrary disposition of the Lord, who gave them what he pleased; a mill, rented at about twenty shillings of our modern money; and sixteen acres of meadow. There was a wood within the King's fence, [the chase thus described because, annexed to the royal purlieu of Penyard.] The farmers paid fifty-four shillings modern money, rent or tribute†

* Dugdale's Monast. Eccl. Cathedr. iii. 182, 183. 1st. Edit.

§ Smyth's Berkeleys M. S. p. 32.

† *Census* is a very indefinite term, meaning rent in kind, &c. See Ducange *in voce*.

In Walford were about seventeen hundred acres, subject to the tax, called Danegelt. In demesne, or direct occupation of the Lord, and cultivated by four bordars or cottagers were from forty to fifty acres, and eighty or ninety more might be added. There were six farmers, who paid rents in kind and services; who with four cottagers, occupied rather more than two hundred acres. There were fourteen acres of meadow, and three inclosures of wood.* The farmers paid thirty shillings modern money for the waste.

From this record it is deducible, that Ross was not a walled town, or place of defence, otherwise it would have been stiled *Burgum*; that the number of families was twenty-five; which, reckoning five to a house, makes a population of one hundred and twenty-five souls; that the villains or farmers with their families did, in the main, their own work, the bordars or cottagers being

* The term *Haia* in the Glossaries means a hedge, park, inclosure, &c. but it some times had a much more extensive meaning; for Hugh de Kilpeck held the Manor of Little Taynton in Gloucestershire, by the service of keeping the *Haia* of Hereford "which was a great woodland ground near the city, and heretofore reputed a forest." M. S. Parsons in bibl. Bodl. p. 153.

chiefly attached to the demesne,* that, of the arable land in cultivation, there were between twenty-one and twenty-two acres per head, which at the product of ten bushels only per acre of wheat, gave to every inhabitant, an income of two hundred and ten bushels per annum, equivalent in modern money to £126—Thus we need not be surprised at the accounts of ancient hospitality, when the farmers and their families, by doing their own work, were at no expence for labour; and so scanty a population occasioned no high price of provisions.

At Walford, there were no more than ten families, which, at five each, makes only fifty souls: who occupied two thousand acres, or thereabouts in a state of tillage, the *enclosed* grass land being only fourteen acres. For Domesday does not mention pasture land, only meadow and arable.† This computation leaves to every inhabitant forty acres per head, or in modern money at the product of ten

* At Elwias in this county, the Bordars worked one day in the week, (Domesday.) They were an intermediate rank between Villains and Serfs,

† By noticing this circumstance, and comparing the size of the parish with the Domesday account, the author has frequently found that the proportion between arable and pasture has in many places, remained stationary to this day.

bushels of wheat per acre, and 10s. a bushel price, £250 per annum. The farmers also paid rent for the waste. Not only, as before observed, was such land used for pasturing the working and provisionary animals, but, before the legal institution of poor rates, they were applied in aid of the voluntary collections, gathered on Sundays and Festival times by the churchwardens and their wives.* Thus at Ebberton in Gloucestershire, “ten Cows, *which the poor were to milk*, commoned on the free estate, belonging to Sir W. Keyt.”†

The preceding remarks are made upon a rough scale, no other in reality being possible, from such a census as Domesday and the amount of the Hides and Carucates: but in the main, it will be found not far from the fact.

They who are desirous of a nicer calculation may see it in the following Table, exhibiting in the year 1050, the prices of various necessities in sterling money; and also in Decimals, with the Depreciation of the value of money inferred therefrom. To which is added the mean appreciation of money, according to intervals of 50 Years, deduced by interpolation.§

* Lysons's Envir. i. 226. 310. † M. S. Parsons in Bibl. Bodl.

§ This table is copied from Ruding's Annals of the Coinage, i. p. p. 259, 260.

| Year of our Lord | Wheat per Bushel. | Horse. | Ox. | Cow. | Sheep. | Hog. | Mean de- preciation of these articles. | Depreciation of Money according to the Price of | | | Mean appre- ciation by interpolation |
|------------------------|-------------------------|----------|----------|----------|----------|----------|---|---|---------------------------------|--------------------------|--|
| | | | | | | | | Wheat | Miscel- laneous articles. | Meat of all kinds. | |
| 1650. | L. s. D. | L. s. D. | L. s. D. | L. s. D. | L. s. D. | L. s. D. | | | | | A. D. |
| | 0 0 2½ | 1 17 6 | 0 7 6 | 0 6 0 | 0 1 3 | 0 2 0 | 42 | 10 | 42 | 20 | 1650 |
| | | * 89 | 20 | 37 | 29 | 36 | | | | | 26 |

* Decimals.

The Doomsday statement also shows, that Ross and the Vicinity were in a very fair state of cultivation at the period of the Conquest, an effect, no doubt, in great part of the Roman occupation of Aricon. Cæsar says, that the Maritime countries consisted chiefly of Agriculturists, while the inlanders principally subsisted on meat and milk, a state of things, which existed, in some places, till the days of Elizabeth. Dr. Bulleyn, who lived in that age, observes in his chapter of milk, that in *Wales*, Suffolk, Essex, and especially about Alston Moor, among the mountains in Durham, *where there is little tillage, and so much bringing up of cattle*, the people are all chiefly nourished with milk, and use little of any other drink.* But the Romans not only oppressed the Britons with the sword, but with the whip,§ reduced them to the most abject submission,† and made them rear corn

* Book of Simples, fol. 84. quoted in Biogr. Brit. iii. 2. Ed. 2

§ Gildas in xv. Scriptor. p. 4. Tacit. Agric.

† The Saxon Conquest was owing to this enervating policy. The Romans draughted the British youth into foreign service, and suffered no others to learn the use of arms. They carried this policy to such extent, that the inhabitants of the Balearic Isles petitioned Augustus to send them an army, in order to destroy a host of Hares and Rabbits, which threatened to consume their harvest. See *Plin. N. H. &c. viii. c. 55.* and Dr. Robinson, observes (*View of the State of Europe, Note v.*) that Spain and Africa once very brave nations were so entirely enervated by subjection to the Romans, that a *small army* of Vandals subdued them in a short time.

for the *Annona* or tribute; compelled them to bring it in, and often made them in mockery sit before the Granaries, buy the corn back again, or cart it away to a greater distance, where it would bring more money; for which reason the bye-ways and distances were carefully marked out.*

The other existing memorials (not earthworks) of the æras just discussed, are relicks of superstition chiefly in their origin, both Pagan and Druidical. The Benedictine editors of *Du Cange* notices customs of the Rustics of Picardy, to which they can find no clue, from written authority, and therefore ascribe them to Druidism;† and the *Delphin Annotators* of *Cæsar*, upon the passage, which notes the addiction of Gaul, where the established religion was Druidism, to superstition, quote *Cicero*, for the addition, that this nation despised all others systems.§

“The original of ancient customs, says *Johnson*, is commonly unknown; for the practice often continues, when the cause has ceased; and concerning superstitious ceremonies, it is vain to conjecture; for what reason did not dictate, reason cannot explain.” The attempt here made to illustrate them of course goes not beyond obvious analogies.

* *Tacit. Agric.—Cicer. in Verr.—Lipsius, &c.*

† *v. Apotelesmata.*

§ *L. vi. c. 15.*

New Christmas Day, and the first Monday in the year.—A woman must not come first into the house, otherwise there will be no luck throughout the year. Janus observes in Ovid, that, “Omens attach to the beginning of all things:”§ and Philosophers know, that when the mind is strongly agitated by hope or fear, it naturally speculates in the future, and has a sensitive irritability, which warps events to the prevailing idea. But occursacula, i. e. presages from objects first met upon going abroad, were the subjects of particular books, written by Hippocrates (not the Physician) and Pollos. It was very unlucky to meet a lame or blind man, Eunuch, Ape, &c. and more especially the animal called *Galé*, whether it signified a weazle or cat, because says Artemidorus, it typifies a crafty bad-mannered woman,† and the term “old cat” is still contemptuously applied to ancient ill-natured females. In the north of England, it is customary, when a child is taken to church to be christened, to engage a little boy to meet the infant, upon leaving the house, because it is deemed an unlucky omen, to encounter a

§ “Omina principiis inquit inesse solent” Fasti. i. lin. 178.

† Casaub. in Theophrast. p. 290. See too the Scholiast on the Birds of Aristophanes, Lucian, and others, concerning the *Occursacula*.

female first, for which service the boy receives a small present of a cake and *Cheese*,† wrapped in paper. On the first day of the year, it is also deemed very unfortunate, for a woman to enter the house first; and therefore an enquiry is mostly made, whether a male has previously been there. It is certain that among all the northern nations, women were supposed to be endowed with a prophetic spirit, more or less, according to their age|| and a tall Celtic woman and female Druid, severally met Drusus and Alexander Severus, and prophesied the death of each.§ When Maximinus met a woman with disshevelled hair and mourning habit, it was deemed an omen of his death:¶ and among the ancient Scots, if a woman bare-foot crossed a road, before them, they seized her and drew blood from her forehead, as a charm against the omen.‡ The women had too such enormous influence and authority among the Celts, that they excited the jealousy of the Druids, who

† Rous (*Archæolog. Attic.* p. 212.) mentions from *Athenæus*, c. 2. “toasted pieces of Chersonesus *Cheese*, as common presents of the Greeks at the feast of naming their children.”

|| *Univ. Hist.* vi. p. 67. not c. from Keysler.

§ *Lampridius* and *Xiphiline* in *Hist. Aug.* ii. 222. iii. 203.

¶ *Capitolin.* in *Id.* ii. 232.

‡ *Antiquit. Vulgar.* p. 101. Ed. Brand.

found means to impose a check upon them.* Whether this superstition formed one of these means, or not, the Primitive Christians would not stop it, for; in consequence of the Fall of Man, they denominated the Fair Sex, Gates of the Devil, resigners of the Tree of Life, and first deserters of the Divine Law.§ The only notice of *this* occursaculum in the Popular Antiquities is confined to the Churching of Women.†

Old Christmas Day. No person must borrow fire, but purchase it, with some trifle, or other, for instance, a pin. A woman must not enter the house on this day. The restriction concerning the Fire, lasts during the twelve days. The Druids consecrated a solemn fire, from which that of all private houses was supplied. They extinguished all the other fires in the district till the tithes were paid, nor till this was done, could the fires be rekindled.|| As to the Pin, Welch women still resort to a spring, called Nell's Point, on Holy Thursday, and drop pins into it for offerings.¶ The translation of this custom to Old Christmas Day, the Epiphany, when the fire might represent the

* Univ. Hist. xviii. 563.

§ Tertullian p. 170. Ed. Rigalt "De cultu Feminarum."

† ii. p. 11.

|| Bortase's Cornwall, p. 130.—Martin's Shetland isles.—De Valancey in Collect. Reb. Hybern N. ii. 64, 65, 105.

¶ Hoare's Giraldus, i. 133.

star, which guided the Magi; and be purchased in allusion to their offerings, is a very fair substitute, for the following reasons: "It was an auncient ordinaunce, that noo man sholde come to God, ne to the Kyng with a voyde honde, but that he brought some gyfte."† That the purchase of the Fire should last for the twelve days is also analogous to ancient customs; for the observation of twelve days was connected with the Saturnalia; and Hospinian says, that at Rome on New Year's Day, no one would suffer a neighbour to take fire out of his house, or any thing of iron, or lend any thing. It was a Heathen custom.||

On Twelfth Day also they make twelve Fires of straw, one large one to burn the old witch. They sing, drink and dance¶ around it. Without this festival, they think, that they should have no crop.‡ On the same day in Ireland,

† Golden Legend, fol. viii. a.

|| Brand's Popular Antiquities, i. p. 11.

¶ —————neque ante
Falcem maturis quisquam supponat aristis
Quam Cererci tortâ redimitus tempora quercu
Det motus incompósitos, et carmina dicât.

Virg. Georg. L. i. v. 347. seq.

‡ Sementivæ dies, were feasts after seed-times on no stated days.

they set up as high as they can, a sieve of oats, and in it a dozen candles, and in the centre one larger, all lighted. This is done in memory of our Saviour, and his Apostles, lights of the world.*

This custom had its origin in a jumble of the Druidical Beltine and the Roman Cerealia, and Palilia; the great light to burn the witch seemingly referring to Samhan, or Balsab, the Druidical God of Death. To return,

“After the fires are lit, the attendants, headed by the master of the family, pledge the company in old cyder, which circulates freely on these occasions. A circle is formed round the large fire, when a general shout and hallooing takes place, which you hear answered from all the adjacent villages and fields.”†

The Northern nations on addressing their rural deities, emptied on every invocation a cup in their honour.§ The hallooing is the “*Cererem clamore vocent in tecta*” [Calling Ceres into the House] of Virgil, of which the Delphin Annotator observes,

* Collect. Reb. Hybern. N. i. p. 124.

† Popular Antiquities, i. p. 29.

§ Mr. Pennant (Scotland, p. 91.) from Olaus Wormius,

that Ceres being a synonym for Corn, it implies a wish that there may be a good crop brought into the barns.

“This being finished in the fields, the company return home, where the good housewife and her maids are preparing a good supper. A large cake is always provided with a hole in the middle. After supper the company all attend the Bailiff or head of the oxen to the wain house, where the following particulars are observed. The Master at the head of his friends fills the cup (generally of strong ale) and stands opposite the first or finest of the oxen. He then pledges him in a curious toast. The company follow his example with all the other oxen, addressing each by his name. This being finished, the large cake is produced, and with much ceremony put on the horn of the first Ox, through the hole above-mentioned. The Ox is then tickled, to make him toss his head; if he throw the cake behind, then it is the mistress’s [or female servant’s] perquisite; if before, (in what is termed the *boosy**) the bailiff himself claims the prize. The company then returns to the house, the doors of which they find locked, till some joyful songs are sung. On their

* A stall, from the Anglo-Saxon *Bosg*, or *Bosig*, Præsepe

gaining admittance, a scene of mirth and jollity ensues, which lasts the greatest part of the night."

Thus the Popular Antiquities,* but the invocation being omitted shall be supplied†

"Here is to you, Champion, with thy white horn"

"God send our master a good crop of corn"

"Both Wheat, Rye, and Barley, and all sorts of grain"

"If we meet this time twelvemonth we'll drink to him again"

"Thee eat thy *pouse*§ and I will drink my beer"

"And the Lord send us a happy new year."

Mr. Brand, in the excellent work quoted has not deduced the origin of this custom. It appears to be a rude draught of one of the ancient *Feræ Sementivæ*. The cake seems to have been put on the horn of the Ox, as a substitute for the crown or garland formerly used at these festivals, for Tibullus says "Loose the chains from the yokes; now the Oxen ought to stand at the full stalls with a *crowned head*.||" The cakes allude to the offerings then made to Ceres and the Earth

* l. p. 29.

† From Rudge and Heath.

§ From the A. Sax. *posa*, scrip.

|| *Solvite vincla jugis; nunc ad præsepia debent Plena coronato stare boves capite.*

El. ii. 1. p. 112. Ed. Bas. 1592.

from their own corn,* and “the joyous songs” are the “Carmina” of Virgil before quoted.

At Easter, the Rustics have a custom, called *Corn-showing*. Parties are made to pick out Cockle from the Wheat. Before they set out they take with them Cake, Cyder, and says my informant, *a yard* of toasted cheese. The first person, who picks the cockle from the wheat has the first kiss of the Maid, and the first slice of the Cake.

This custom is not noticed in the Popular Antiquities. It is plainly another of the *Feria Sementivæ*, as appears from the following line of Ovid.’||

“Et careant loliis oculos vitiantibus agri”

[Let the fields be stripped of eye-diseasing cockle.]

And held at the very season, prescribed by Virgil the beginning of spring.† It appears however to

* Placentur matres frugum Tellusque Ceresque
Farre suo————— Ovid Fast. i. 670.

Buns, according to Bryant retain the *name* and form of the sacred bread, which was offered to the Gods.
Popular Antiq. i. 132, 133.

|| Fast. i. 691.

† ————— Annua magnæ
Sacra refer Cereri, lætis operatus in herbis
Extremæ sub casum hyemis jam vere sereno.
Georg. i. v. 329.

have been mixed with other ancient customs. The Cockle is the unhappy Lolium of Virgil, described as so injurious to Corn, and if mixed with the bread was thought to bring on Vertigo and Head-ache.* Among the Romans the *Runcatio Segetum* or Corn-weeding took place in May† but the *Ferice Sementivæ*, says Ovid, had no fixed days, and April was the carousing month of the Anglo-Saxons,§ and the time of celebrating the festivals in honour of Venus, Ceres, Fortuna Virilis, and Venus Verticordia. The Roman Rustics then went out to call Ceres home, as appears by the previous quotation from Virgil, and the kissing might be in honour of Venus; indeed it was a want of courtesy, upon various occasions, not to kiss females. Henry viii, says, in Shakespeare,

“It were unmaunerly to take you out,
And not to kiss you.”

The *Harvest-home* is undoubtedly derived from the worship of Ceres,|| or Vacuna,¶ represented by the Straw figure.

* Pintiaus in Plin. p. 485-ub. pl.

† Calendar. Rusticum ap. Fleetwood p. 61.

§ From the curious Anglo-Saxon calendar in Strutt's Horda i. 43.

|| So Dr. Clarke. Trav. iii. 286.

¶ So Popul. Antiq. i. 441.

The *Wassailling Bowl* is the mere Grace-cup of the Greeks and Romans. It has nothing to do with the meeting of Vortigern and Rowena for it is mentioned by Plautus, and occurs in France. The Anglo-Saxons however much liked it, for they introduced the custom of hard-drinking.*

May-poles are still erected, but the May-games, the Roman *Floralia* anciently celebrated, even in this country, according to Ovid's† description of them, are utterly lost, tippling and holiday idleness excepted.

The *Morris dance*, kept up with great spirit, is deduced by Strutt, with probability, from the Fools dance at Christmas, part of the ancient Feast of Fools and Saturnalia;§ at least no better origin is assigned; and Mr. Douce, who has very deeply investigated the subject admits a connexion with the Pyrrhic dance.

The young peasantry have been known to adopt the idle classical superstition of Love-Philtres or Powders. What these were, Gay mentions in his Shepherd's week.

* Archæologia xi. 419, 420. Seld. not. on Drayton's Polyolb. Song ix.

† *Scena joci morem liberioris habet.* Fast. iv. 946.
[The sport is carried to licentious lengths.]

§ Sports, &c. p. 171.

"These golden flies into his mug I'll throw
And soon the swain with fervent love shall glow."

Instead of these dangerous ingredients, a humorous Chemist in the vicinity, is said to have sold *Emetics*, and cunningly watched the amorous purchasers, to enjoy the jest of the operation.

The anniversary honours and sports, described by Virgil, as celebrated at the barrow of Anchises, are also preserved. On the Wednesday in Whitsun week, there is a large meeting for festivity, held upon a great barrow, called Capel Tump. Stukeley mentions a similar convivial assembly, held on Shipley Hill, also a large tumulus.*

Cock-fighting is highly in vogue, to the great vexation of Philosophers, who know how much ferocity impedes the influence of Law, Morals, and Civilization. It is said to have originated with Themistocles, who instituted annual battles, because he had seen two Cocks fighting, and thus thought that he should encourage bravery.† From hence, says Pintianus,¶ came the custom upon Shrove Tuesday of boys bringing Cocks to their masters, and under their controul, beholding the battle till dinner time, in the school, as noticed

* Itiner. i. 108.

† Ælian Var. Hist. ii. 28. p. 67, 68.

¶ In. Plin. p. 194.

by Strutt.* The Cocks were fed regularly.† Cock-fights appear upon the coins of Dardania, and under the presidency of love § The battles were often fought in the presence of the God *Terminus* (a *Hermes* among the Greeks) and the Palms, destined to the Conqueror were placed upon a pedestal. Upon a coin of Athens we see a Cock, crowned with Palm.|| Polyarchus gave public funerals, and raised monuments, with Epitaphs to his Cocks.¶ The sport passed from the Greeks to the Romans; and Caracalla and Geta were great Cock-fighters.‡ Quails were sometimes fought instead of Cocks.* A writer on the subject is mistaken in making the Gaffle, or metal spur modern. It is mentioned in an Anglo-Saxon Synod,§ and sometimes was of Brass.||

Midlent or *Mothering Sunday*, rigidly observed, originated in the festival, held at this season; in honour of Cybele, the mother of the Gods, transferred after the introduction of christianity to the mother church, whence it is taken up in the Popular Antiquities.‡

* Gliggam. p. 210.

† Plutarch de fraternitate.

§ Stosch Gemm. Cl. ii. n. 696, 697.

|| Encycl. des Antiq.

¶ Ælian V. H. viii. 4.

‡ Pierr: grav. du Duc d'Orleans p. 172.

* Popular Antiq. i. 479. seq.

§ Lye v. *Geafas*.

|| Ducange v *Plectrum*.

‡ British Monachism.

Spinning and making Home-made Linen, a custom as old as Penelope and the Grecian Heroines, is on the decline, from the superior cheapness of manufactured goods, and the introduction of Cotton. John Northbrooke, an old Puritan, who wrote in 1579 says, p. 35. "In olde time we reade, that there was usually caried before the Mayde, when she sholde be maried, and came to dwell in hir husbandes house, a *Distaffe charged with flaxe and a Spyndle hanging at it*, to the intente that shee might bee mindful to lyve by hir labour.*

Singing psalms before the Corpse, on the way to the grave, is borrowed from the Heathens.†

The *Bandy*, played by the boys is an imperfect exhibition of the Roman Paganica, and our ancient Goff.§

The following customs appear to the author to have a Druidical origin.

A certain day, which is a whole holiday for the waggoners is fixed for cutting the staves of Goads. There certainly was a regard paid by the ancients

* Popular Antiq. ii. 60. † Macrobius, &c. in Id. ii. 172.

§ Strutt's Sports, p. 81.

to the age of the moon in felling their timber;* but whether the custom alludes to this, or the Mistletoe ceremony the author knows not.

Wild Flowers, especially Snow-drops, brought into the house, prevent the first brood of chickens.

St. Thomas's Day mumping, is the going a gooding or corning, which is presumed to 'have a connexion with the Druidical *Hagmena*, derived from "*Au Guy l' an neuf*." i. e. To the Mistletoe this new year, or custom of going from house to house; for Paul Mernla says, "The Druids were accustomed to send their young men with the Mistletoe from house to house, as a kind of present, and wish people a happy new year."†

New Year's Gifts. The Peasantry send about on new year's day, a small pyramid, made of leaves, apples, nuts, &c. gilt, a custom no doubt derived from the Druidical *Hagmena*, mentioned in the last article. *Collars of Mountain Ash* are put upon the necks of cattle to keep off witches. This is a pure Celtic custom. An old

* Popular Antiq. ii. 477.

† Popular Antiq. i. 350. seq. Bergerac, 4to 1658, p. 45. Engl. Transl. puts into the mouth of a Magician, on the continent, "I teach them to find the Mistletoe of the new year." Pref. p. xxx.

statistical Scotch account says, "They fixed branches of Mountain Ash, or narrow-leaved service tree above the stakes of their cattle to preserve them from the evil effects of Elves and Witches.* The religion of the Britons and Germans being different, the Mistletoe is represented in the Edda, as a contemptible and mischievous plant. In the Gothic Mythology, if any tree seems to have been regarded with more particular attention than others, it is the Ash.† *Bees are not sold, and a frying-pan is beat when they are swarming.* It was a prejudice, that when Bees removed, or went away from their hives, the owner of them would die soon after; and in Devonshire, when any man made a purchase of Bees, the payment was never made in money, but in commodities, corn for instance, to the value of the sum agreed upon. And the Bees are never removed, but on a Good Friday || The Tinkling of the Pan is the substitute for the invocation to the old Celtic Fairy, Brownie; for Borlase says, "The Cornish to this day invoke the spirit Brownie, when their Bees swarm; and think their crying Brownie, Brownie, will prevent their returning into their former hive, and make them pitch and form a new colony." In after ages, the Tinkling was

* Id. pref. xx.

† Cottle's Edda introd. p. x.

|| Popular Antiq. ii. 202.

deemed of use to let the neighbours know that the owners had a swarm in the air, which they claimed, wherever it lighted.† The following are matters which the author ascribes to the middle ages, at least he can assign no earlier date.

The first is the singular custom, now obsolete, of *Sin-eating*.

It appears, that so late as the seventeenth century, there was in the villages, adjoining to Wales, an old man, called the Sin-eater; and his office was, for a trifling compensation to pawn his own soul for the ease and rest of the soul departed; Ellis, the editor of the Popular Antiquities has extracted the following curious passage from the Lansdowne Manuscripts, concerning a *Sin-eater*, who “lived in a cottage, on Rosse highway.”

“In the county of Hereford was an old custom at Funerals to hire poor people, who were to take upon them the sinnes of the party deceased. One of them (he was a long, leane, ugly, lamentable poor Rascal) I remember lived in a cottage on Rosse highway. The manner was, that when the Corps was brought out of the house, and layd

† Id. ii. 523.

on the Biere, a loafe of bread was brought out, and delivered to the Sinne-eater, over the Corps, as also a mazar bowl of maple, full of beer [which he was to drink up] and sixpence in money, in consideration whereof he took upon him, *ipso facto*, all the sinnes of the defunct, and freed him or her from walking after they were dead. This custome alludes methinks, something to the Scape-Goate in the old lawe, Levit. chap. xvi. v. 21, 22. "And Aaron shall lay both his hands on the head of the live Goate, and confesse over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the Goate, and shall send him away by the hand of a fit man into the wilderness. And the Goate shall bear upon him all their iniquities unto a land not inhabited; and he shall let the Goate goe into the wilderness."

This custome (though rarely used in our day-) yet by some people was observed, even in the strictest time of the Presbyterian Government, as at Dynder (volens nolens the Parson of the Parish) the kindred of a woman deceased there had this ceremonie punctually performed according to her will; and also the like was done at the city of Hereford in those times, where a woman kept, many years before her death, a mazard bowle for

the Sinne-eater; and the like in other places in this countie; as also in Brecon. I believe this custom was heretofore used all over Wales.*

The *Nine Holes* is an ancient game of which the representation is kept up, in nine holes, cut in a flat stone, or excavated in the bare ground. This table dose not accord, with the real original game.†

Formerly flowers were strewed before young couples, in their way to church. The author once saw a malicious caricature of this custom. Nose-gays of rue enclosing a piece of half-eaten bread and butter were dropt in the church-path and porch by a deserted female, in order to denote an unhappy wedding. Stephens, in his *plaine Country Bridegroom*, p. 353, says “He shews neere affinity betwixt Marriage and Hanging; and to that purpose, he provides a great Nosegay, and shakes hands with every one he meets, as if he were now preparing for a condemned man’s voyage.§

Foot-Ball is now the most common sport, especially on Sunday afternoons; but Strutt is mistaken

* Popular Antiq. ii. 156.

† Detailed in Strutt’s *Sports*, p. 237. See too Popular Antiq. ii. 297, 298.

§ Popular Antiq. ii. 48.

in saying that this game did not appear before the reign of Edw. III.* when bitter complaints were made of its infringements upon Archery.† It is now a mere rustic game, but in the reign of James, was played by Noblemen.§

These are all the ancient superstitions and sports, which particularly distinguish the neighbourhood, known to the author.||

To proceed with Historical Matters.

Had Ross been a walled and fortified town, the occupation of it by various contending parties would have doubtless rendered it a subject of frequent notice in English History; but being ecclesiastical property and commanded by four Castles adjacent, Eccleswall, Penyard, Goodrich, and Wilton, it appears only as a convenient post-town (as we should now call it) much used by travellers to and from South Wales.

* Strutt's Sports, p. 79. It is mentioned by Fitz. Stephen, who lived much earlier. Popular Antiq. i. p. 62.

† Rym. Fæd. vi. 417. § Howell's Letters, p. 211.

|| Strutt p. 81.

We are not however to suppose, that the present road from the Metropolis through Ross, by way of Monmouth and Abergavenny was that of our ancestors. The old Roman road from the West of Gloucestershire and part of South Wales to London, leading through Cirencester, Cricklade, and Wallingford was the great highway in use till King Henry V. built a bridge at Abingdon, and the roads about that town were greatly repaired.* The route was then changed in the following direction, as appears by an old scarce black letter book of the date of James 1.

From St. David's to Hereford, and Gloucester and so to London, 210 miles.

* Rudder's Gloucestershire, p. 518.

From St. David's, goe to ARFORD, twelves miles.

DISTANCE
FROM LONDON.

| THENCE TO | | |
|------------------|------|-----|
| Carmarthen..... | 24.. | 174 |
| Newton..... | 12.. | 162 |
| Landbury..... | 10.. | 152 |
| Brecknock..... | 16.. | 136 |
| Hay..... | 10.. | 126 |
| Hereford..... | 14.. | 112 |
| *ROSIE (sic).... | 19.. | 93 |
| Gloucester..... | 12.. | 81 |
| Cicester..... | 15.. | 66 |

DISTANCE
FROM LONDON.

| THENCE TO | | |
|------------------|------|----|
| Farington..... | 10.. | 56 |
| Abington..... | 10.. | 46 |
| Dorchester..... | 5.. | 41 |
| Henley..... | 12.. | 29 |
| Maidenhead..... | 7.. | 22 |
| Colebrooke | 7.. | 15 |
| Hounslow | 5.. | 10 |
| London | | 10 |

Thus Ross was then nineteen computed miles from Hereford.†

* In p. 176. it is spelt Rosse. As Ariconium was called Rosé Town, the term *Rosie*, corroborates the tradition, that Rosse rose out of the ruins of Ariconium.

† Hopton's Concordancie of Yeares, p. 209.

As a Post-town, Ross first appears in the year 1131. Robert de Betun, Prior of Lanthony in Wales, was elected in that year, Bishop of Hereford; and Ross was the termination of his first day's journey: "Ross, says William of Wycomb in his Life of this Prelate, offered the first mansion to us travellers.* The state of cultivation, in which the country was at that time, is strongly indicative of the effect of the Roman Settlement in the Neighbourhood. The Biographer describes the country between Ross and Gloucester, as on the north a plain, on the south a wood, i. e. the Forest of Dean.

Though the Manor of Ross was in the See of Hereford, yet the political power of the whole district was vested in certain great Barons. At this time Pain Fitz-John and Milo, Earl of Hereford, had occupied all the towns belonging to the church of Hereford; and though the Bishop was restored to them for a short time; yet in the years 1138, and 1139, when the war broke out between Stephen and the Empress Maud, all the houses and estates of the Bishop were seized by the great Barons, chiefly Earl Milo.† Nor had the

* *Primam mansionem viantibus Rossa obtulit, Angl. Sacr. ii. 305.*

† *Id. ii. 313.*

subsequent Bishops any power to influence political acts of moment. In 1165 William Marshall, Earl of Pembroke held Goodrich Castle, and sixty-five knight's fees, belonging to the honour of Chepstow;* and this family had the supremacy of the whole neighbourhood, for Henry III. was enabled to be crowned at Gloucester, because a succeeding William Marshall had the command of the whole country *from Ross to Chepstow*.†

Robert de Betun, at that time, Bishop of Hereford, was an exemplary character, according to the philosophy of the times i. e. personal austerity and mortification, united with official action upon public principles. Clergymen then lived themselves, upon fish without sauce, and gave to the Laity, as much beef and mutton, as they liked; because common sense was a crime in a saint, but none in a sinner. Still however solemn nonsense was the only possible means of biassing the ignorant Laity; and public spirit, in every civil direction, was confined to the Clergy.

Robert de Betun knew the barbarous state of the country, for he had travelled over bridges, which had broken down under him, and plunged

* Lib. Nig. Scacc. i. 160.

† Decem Scriptores col. 2429.

him in the water; and wished to have relieved a poor female traveller, who had died for fear of her child, being devoured by the wolves.*

Ross therefore, being cleared by the iron-works at Ariconium, and the vicinity; and being previously at least, a village, with a parish church, occupied by occasional residence of the Bishops, the good Prelate obtained from King Stephen, a market weekly on Thursday.† When the clergy were unmarried, they had no fortunes to make for families, and instead of accumulating riches, or monied capital, (the greatest possible advantage to the landed interest and governmental necessities) expended their money upon buildings and other works, which, as making no productive return, should have been shared by common loss, or repaid by tolls, and rates. Rose or Ross, for it is called by tradition, *Rose Town*,§ had been commenced at the Brook-end, from the Ruins of Ariconium, in the Anglo-Saxon æra, and the Bishop (as presumed) had a residence at the spot;

* Angl. Sacr. ii. 311.

† Inform. Mr. T. Jenkins:

§ In the *Explanatio Vorum Geographicarum* annexed to Leland's *Commentary de Scriptoribus* published in 1709, is the following article "*Rosina Vallis*, the Vale of *Rosse*, in agro Pembrochiens.

where Chest's Mill, now stands.* When the old Church of Ross was destroyed, as presumed, in the wars of Stephen, (of which hereafter) this worthy Bishop is supposed, upon good grounds, to have commenced the foundation of the present Church, and the Episcopal Palace in the Prospect-field adjacent. It has been before said, that this Palace was probably a *Foleia*, or Summer-house; and this is more likely because, in Herefordshire, one of the Military tenants of Adam de Port in 1150, was denominated Richard of the *Folly*. (Ricardus de la Folie.)† From this time, to use the words of the ancient people, the town crept gradually up the hill.

This Pleasure-House of the Bishop's stood in the north end of the Prospect. It was for the most part a timber building, and had a large Gateway and Porter's Lodge, annexed to it, at the principal entrance, which was between the Pounds House, and the Prospect. The Pounds House itself was part of the out-buildings. Some Ruins of the Mansion were remaining, till near the close of the seventeenth century; and suggested the plan of a building with wings, fronting the north and west, having a large hall, and a

* Inform. Mr. T. Jenkins. † Lib. Nig. Scacc. i. 151.

room eastwards, more perfect, than the rest, with remains in that room of wood and stone sculpture, in handsome old style, partly painted and gilt. South of this, in the inclosure was a Dovecote of curious appearance*

There was also a Prison† belonging to the Bishops, ecclesiastical or feudal jurisdiction or both. It stood at the top of the Old or Low Town, and at the bottom of the New or High Town; near the lower corner of Mr. Amos Jones's house, now occupied by Mr. Merrick, a wool-stapler. It was a small round building with a dungeon. The stone work of it was but little above ground, and the upper part was timber. It was standing so lately, as between three and four score years past, when being greatly decayed and dangerous, it was pulled down altogether.§ The original form of this building may be seen with almost the assurance of Fac-Simile, in the wood cuts, published by Mr. Douce, in his Illustrations of Shakspeare. There the round stone work below forms a cage, and the upper wooden work, a circular pillory. Fabrics of this sort, a cage at bottom and pillory at top were to be seen but a few years back in various country-towns.

* Inform. Mr. T. Jenkins. † Gough's Camden.

§ Inform. Mr. T. Jenkins,

Another ancient appendage of the Town was the Cross at the junction of the four Roads, called Cob's Cross, a corruption of Corpus Christi Cross. There were various crosses annexed to most towns, all of which had one general object, that of being a check upon a worldly spirit. The particular intention of erecting crosses on the high roads was for stations, when the ways were visited in processions, for halting places in the conveyance of corpses to interment, and for calling the thoughts of the passenger to a sense of religion, and to restrain the predatory incursions of robbers.* The distinguishing appellation of Corpus Christi Cross might arise from other circumstances, viz. a figure of Christ crucified, at the top of the cross. In the Wood-Cuts of Barclay's Ship of Fooles,† is such a one of wood, with Christ on the Cross, under a Pentice, and a large arm and hand, issuing from the side, as an index to the road. It might also derive its name from the performance here of the annual Corpus Christi pageant. This was a festival instituted by Urban IV. and consisted of a play, which lasted eight days, and treated every subject in scripture from the creation. The actors

* Britton on Stone Crosses, p. 30¹ 32. in Architect. Antiquities. † Fol. 31.

were the tradesmen of the towns. It was abolished by James I.*

There is every reason to think, that there was anciently one, if not more, good Inns in Ross. That was assuredly of some consideration, where Henry of Bolingbroke afterwards Henry IV. slept on his way to Monmouth, through Goodrich. It bore the sign of the Griffin; and stood, where is now Mr. Cope's, a Grocer, and the back part of it running into the church lane was afterwards known by the sign of the Rose and Crown.†

The *Market House*, a building in very bad style was erected, in the reign of James I. by John Abel,§ probably it occupies the site of a preceding cluster of booths and shambles.

Ecclesiastical Antiquities will be mentioned elsewhere.

If Ross be thus poor in ancient remains it is not less so in Historical incidents. Except the trifling circumstances of Henry IV. twice sleeping

* See Coryatt's *Crudities*, i. 36 Gold. Leg. xxiii. Strutt's *Gliggam*. 118. Weever's *Funer. Monum.* 405. Ed. fol. *Archæol. Libr.* i. 161. Phillip's *Shrewsbury*, 202. et alior.

† Inform. Mr. T. Jenkins. § Nicholson, col. 1151

here, once as before mentioned, the next time in 1399,* when the King was on his road to Hereford; nothing occurs, till the commencement of the Civil wars in the time of Charles I. It will render the paragraphs more interesting to state a short account of the parties mentioned.

Colonel Min was a noble character, killed in his Majesty's service, and ancestor to the Ladies of the Rev. Thomas Underwood, Rector of Ross, and Richard Evans, M. D. of the same place.

Sir John Winter was a Papist, but a zealous friend of the Monarchy, and killed also in the service.

Colonel Massie was the Governor of Gloucester, and very highly celebrated for his Military Talents.

Sir William Waller lay at *Rosse*, upon Sunday night; on Tuesday morning he marched to *Goodrich Castle*, from thence intending to goe for Monmouth or Ragland Castle. *Mercurius Anlicus*, April, 2—9.

Col. Min (Anno 1644) upon the advance of the enemy to seek him out, falling back from

* Holinshed ii. 855.

Newent, hastened to Ross, where he began to fortify the Church with his own, and Sir John Winter's Regiments.†

A party of the rebel forces, [from Gloucester] marched towards Ross to prevent the joining of Col. Min (now made Commander in chief in the room of Sir William Vavasour) with Sir John Winter and the Welch forces, as also to raise money for the garrison, out of the remoter parts, to enlarge their own quarters, engage the country with them, or to lie ready for all occasions of service. There (i. e. at Ross) their Horse and Foot arrived, with two pieces of Ordnance, and found Wilton Bridge guarded by Captain Cassie, and thirty Musketeers from Gudridge Castle: a party of their Horse advanced upon the guard, forced the River, and got beyond them; after some dispute beat them off, wounded and took the Captain, slew many of his men, and took the rest in the chase almost up to the Castle [of Gudridge.] The Rebels rested here [at Ross] a few days, and summoned the country to appear, it being their governor's (Massey's) constant endeavour to add daily, friends unto the parliament, and to put the country into such a posture, that upon all alarms,

† Corbett's Military Government of Gloucester p. 86.

they might gather to an head, &c. and hereupon many came in and declared themselves, by taking the covenant. Whilst the engagement of the country was thus prosecuted, some emergent occasions called the governor to Gloucester, wherefore he drew from Rosse without delay.*

Col. Min, together with Sir John Winter's forces, taking advantage of the rebels' weakness, advanced from Ross, (where he quartered his Regiment) within a half a mile of the city of Gloucester, drove away the country cattle and took the persons of many.†

Massie with his forces, marching to the relief of Pembridge Castle, passed through Ross, but found [Wilton] Bridge broken down, and the river made unpassable, by the sinking of boats on the other side, and a guard of Horse to defend it. Here was a dispute for two days, and Massie's object failed.§

[The Bridge was broken on the Wilton side, a measure ascribed to William Rudhall (the erect man in Ross church.) The rebuilt arch is very distinguishable.]

* Id. p. 90. † Id. 100. § Id. 118.

Col. Massie tampering with the country people, drew back to Ross, and after expostulating (as seems) with the parliamentary committee on the state of his forces, marched from Ross and passed the Severne towards Berkeley, purposing to join with Sir William Waller.*

The unfortunate Charles I. slept here in 1645, on his way from Ragland Castle : not at the same house as Henry IV. but at Gabriel Hill's Great Inn, on the opposite side of the Church Lane. The old chamber, where he slept, (now divided into two) was a few years since publicly identified by a procession of the Blue-Coat School. This room, not the other, is the real "King's Chamber" of Gough's Camden. A small piece of the oak bedstead on which the poor King is reported to have lain, is preserved at the School-House.

At the Restoration the loyalty of the town was thus celebrated.

Ross, June 1st.

"Upon Wednesday being the happy day of his *Majestie's* birth, as well as of his and the Common Prayer books restoration, the most and most considerable persons in Ross in Herefordshire, thought

* Id. 129.

it not enough to celebrate the day with praise and prayer, as well as a sermon, but to express their inward joy of heart the better, they caused a face of wood to be cut, which being dressed with a long mantle and a cape, with the *solemn league and covenant* upon his breast, was carried on a pole by a chimney-sweeper, (instead of a hangman) dressed in his holyday apparel, that is, as black as could be; two of the same quality, carried up his train, and in this triumphant manner, after evening prayer he was solemnly carried quite through the town, the drummer and guard of Musqueteers, besides the pike-men, attending him; till at last he was brought to the market place, fixed in the ground, the *covenant* having this inscription :

“Who set three kingdoms on a flame,

“’Tis just, should perish by the same.”

and so burned to ashes, with acclamations of great joy, not easily to be paralleled, and that nothing might be wanting to shew their detestation to that foul murdering oath, because *Jonathan Smith** the Thrum Vicar, sometime an apprentice in Canterbury to a Tailor, and afterwards a broken Draper

* Of him, see *Incumbents*.

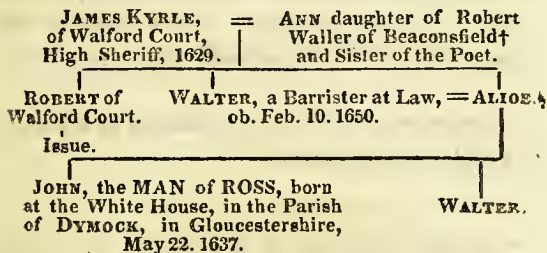
or Stocking-seller at *Sandwich*, upon the day of his Majestie's unhappy loss and danger at Worcester, did celebrate the memory of it with cake and ale, some of the spear-men with a cake at the spears end, held up the wood to this pernicious oath, till that and the head to which it was fitted were burned to ashes, and all this to shew their affection to his *Majesty* and the ecclesiastical government, under which they and their ancestors lived so happily, to God's glory and their own comfort." *Mercurius Publicus*, May 30,—June 6, 1661.



The Man of Ross.

REI BONÆ VEL VESTIGIA DELECTANT
PHÆDRUS.

The family of CRUL appear to have been settled in the neighbourhood of Ross, as early as the thirteenth century; but the Pedigree is not connected, and as communicated to Heath,* is manifestly most unsatisfactory; for instance WALTER CRULL of the HULL, mentioned in 1485, is apprehended to be father of two sons, WALTER and JAMES, born in the reign of King Henry VII. [i. e. between 1485, and 1509] which JAMES was notwithstanding High Sheriff of the county in 1629; and if so, must have been at least 120 years old!—The following part of it may be correct.



* p. 17.

† Her mother was sister to the famous John Hampden.

‡ Daughter and heiress of John Mallet of Berkeley, in Gloucestershire, ob. Mar. 24. 1662. according to the pedigree in Heath; she had been successively widow of Walter Carwardine, and Giles Winton.

It is most certain, that Bevington, a farm in the parish of Berkeley did descend after the death of John Mallet, to Alice his daughter and heir, expressly said by Mr. Smyth to be wife of WALTER KYRLE, Esq.* This estate was bought, it is said, of the Man of Ross, by the family of Hicks of Berkeley.

The origin from *Crull*, has also been thrown into doubt, by the following remark of Mr. Dallaway, (very high authority) who says "This family originally from Flanders, obtained a settlement in Herefordshire, during the reign of King Henry VII. (1485) and changed their paternal name from *Crilles* to *Kyrle*.†" The best method of showing the union or distinction of ancient families of similar name, is by the Heraldry; and by this it will appear, that both the accounts are right.

There were at least two early families of the name of *Crull*, not at all related.

* Berkeley Chief Rents M. S. penes the late William Veele, Esq. fol. 18. In Berkeley Church-yard is a Memorial for William *Kyrle*, of Upper Wick in that parish, who died 23. Nov. 1770 æt. 60, and Mary his wife, who died 10. Jan. 1784 æt. 72. Bigland's Gloucestershire i. 173.

† Quoted by Heath.

ONE FAMILY BORE.

1. Per. Chevron Azure and Gules Three Eagles Arg. armed Gules for *Crull*.

| | | | |
|----------------------|------|---|-----------------------|
| 2. Azure Three Doves | Or | } | <i>Crule</i> |
| | Arg. | | or <i>Cruell</i> . |

3. Or Three Eagles displ. Sable. *Kirhele-Kirkhill*
Here the Birds show the identity of this family, which had no connection with that of the Man of Ross.

The Coats of the other *Crulls*, will show the certain consanguinity between *Crull*, *Criell*, or *Crill*, and *Kyrle*.

- | | | |
|--|---|--------------------------------------|
| 1. Vert on a chevr. Arg. Three Cinquefoils Gules. | } | <i>Crull</i> . |
| 2. Az. a chev. Gul. betw. Three Cinquefoils pierced Arg. | | |
| 3. Az. on chevr. Or. Three Cinquefoils pierced Gules. | | |
| 4. Sab. on a fess, between Three Fleurs de lis arg. Three Mullets of the first. | } | <i>Criel</i> or <i>Crill</i> . |
| 5. Vert on a chevron Or betw. Three Fleurs de lis of the second, a Cinquefoil Gules. | | |
| 6. Azure a chevron between Three Fleurs de lis Or. | } | <i>Kyrle</i> |
| | | |

Here the Bearings are customary family variations, and show the progress of the name from *Crull* to *Criel*, or *Crill*, and thence to *Kerle* and *Kyrle*; the Cinquefoils disappearing with *Kerle*.

There was a third family of Kyrell, or Kyriell, who bore bars or bends with a Canton, not related to either of the preceding.

JOHN KYRLE Esq. [The MAN of Ross] who was intended for the Bar, was entered a Gentleman Commoner of Baliol College, Oxford, Apr. 21. 1654. On his admission he presented a piece of plate to the College, with a promise, that when any person gave a better, he would enlarge his present. It seems, that this promise was afterwards fulfilled; for it appears upon record, that this plate in 1654 weighed 18oz. 10dwts. and in 1670 was improved to 6loz. 10dwts.; and this, it is presumed, is the Tankard still in use there.*

He was sometime in the commission of the peace, but declined acting. His property in Ross, was, at first, little more than his dwelling house, and a few pieces of land, which his Father had purchased of one Fecknam. To this possession he repeatedly added by purchases, made after his fallages in Dymock Wood.

* Rudge's Abridged Gloucestershire i. civ.

About a Century and a half ago, he built the house, where Mr. James, the Grocer, now lives; and, in digging in an adjoining passage, the skeleton of a Man was found *in the Rock*; a curious circumstance, *for it may* denote that here was once a British place of Burial; and a British Villa in the vale beneath.*

In his person rather tall—thin—and well shaped; he enjoyed remarkable health, till within a short period of his dissolution.

His usual dress was a suit of brown Dittos, and a King William's wig, all in the costume of his day. He declined much company, except in the present custom of dinnering his friends upon the Market and Fair-days. This is to be understood—of *set* company, or *formal visiting*; for, in another view, he may be said to have kept a constant public table, there being scarcely a day, but some one or other called and dined with him. He was, indeed, particularly pleased with his neighbours dropping in.—Loved a long evening,—enjoyed a merry tale,—and appeared always discomposed when 'twas time to part. Thus Mr. Jenkins. In the Popular Antiquities, the following anecdote is told.

* The Celtic Britons had houses in vallies, and family barrows or burial places, on the sides of the eminences above, a custom still existing in Scotland,

Our Ancestors, when they found a difficulty in carving a *Goose*, Hare, or other dish, used to say, jestingly that they should hit the joint, if they could think on the name of a cuckold. The explanation is thus given : Thomas Webb, a Carver to a Lord Mayor of London, in C. 1st. reign, was famous for being a cuckold, as well as for his dexterity in carving; therefore, what became a proverb was used first, as an invocation, when any body took upon him to carve—Mr. KYRLE had always company to dine with him on a Market day, and a *Goose*, if it could be procured, was one of the dishes, which he claimed the privilege of carving himself. When any Guest, ignorant of the etiquette of the table, offered to save him that trouble, he would exclaim, “Hold your hand, Man, if I am good for any thing, it is for hitting cuckold’s joints. Geese are still favourite dishes.*

The number he chose at his invitation dinners was nine, eleven, or thirteen, including himself and his kinswoman, Miss Bubb; and he never cared to sit down to table, on such occasions, till he had as many as made one of those numbers. Seven is now reckoned the best number for a party. More divides the conversation.

* Popular Antiquities i. 297. ii. 113.

His dishes were generally plain, and according to the season. Malt liquor and cider were the only beverage introduced, and there was no roast beef in his house, throughout the year, but on a Christmas day. At his kitchen fire-place was a large block of wood for poor people to sit on, and a piece of boiled beef, and three pecks of flour, in bread, were given to the poor every Sunday.

His *hobby*, namely, Horticulture and Planting, was truly Silurian; and in all respects, he was a genuine Herefordshire Man. "With a spade on his shoulder, and a glass bottle of liquor in his hand, he used to walk from his house (afterwards an Inn, but now occupied by Mr. Brookes a Surgeon, and others,) to his fields and back again several times a day." In addition to his glass bottle and spade, may be mentioned his watering pot, which he frequently carried, and with his own hands watered the trees he had newly set.

Mr. Kyrle was a *daily* attendant at church. At the chiming of the bells, all business ceased with him,—he washed his hands, and retired.

Every body has heard of Pope's Eulogium on the Man of Ross. The verses are now for the first time properly illustrated; and the public are indebted to Mr. Jenkins, long resident in the town, for the following valuable and interesting elucidation.

“ Pope used to visit a Roman Catholic Family, then living at Old Oveross in the parish of Ross. He was thus in the way of correct information, as to the character and acts of Mr. Kyrle. Possibly too, the old Gentleman himself might have been a neighbourly visitor, or at the same house; for it is certain, that he was very averse to bell-ringing and bonfires on the fifth of November.”*

The Poem commences with

*“ But all our praises, why should Lords engross?
Rise honest Muse, and sing the “ MAN of ROSS.”*

Mr. Kyrle was not denominated the “ *Man of Ross*” from the Poem. It was an appellation given him by a country friend, by which he was long known in his life time, and in which he delighted much, as conveying a notion of plain honest dealing, and unaffected hospitality. There was a point too in his practice, which gave extensive currency to the title of “ *Man of Ross.*” Bad roads and bad accommodations for the Traveller were pretty general in his day; and hence his friendly roof became like a well-frequented Inn, through the wide circle of his friends and their connexions in different parts of the Kingdom. Passing by the puerile ideas of “ *Pleased Vaga*” and “ *rapid Severn,*” we come to

* Mr. Jenkins has evidence, that Pope derived his information from hence. Besides he used to visit Pengethly.

"Who hung with woods, yon mountain's sultry brow?"

He tastily hung with woods, the Cleve-field bank, opposite Wilton, sometime called the "Little wood," part of his own estate.

"From the dry rock, who bade the waters flow?"

"Not to the skies in useless columns tost,

Or in proud falls magnificiently lost ;

"But clear and artless, pouring through the plain

Health to the sick, and solace to the swain."

Having obtained a long lease of the "Prospect" he elevated the ground in the midst, and joined by other respectable Townsmen, had in "the dry Rock" a fountain made, supplied from the river by the engine below. The fountain contained upwards of 550 hogsheads of water, conveyed by underground pipes to public cocks in the streets. In the middle was a handsome spouting Image. The fountain growing long ago into disuse, through pipes being placed to convey the water to the houses, the brick wall of this reservoir was taken down, and the hollow filled up in 1794.

"Whose causeway parts the vale with shady rows?"

It is certain, that the recently levelled Causeway leading to Wilton Bridge was built through the exertions of Mr. Kyrle, who procured large contributions, and subscribed himself amply for that generous purpose; and that the late "shady rows" of elms on each side, were planted with his own hands,

"Whose seats the weary traveller repose?"

He erected seats in the Cleve field walks; some under favorite trees: one, a commodious seat, where, after his death, his relative Mr. Vandervort Kyrle built the Summer-house.

"Who taught that heav'n-directed spire to rise?"

The Man of Ross was a sound principled Churchman. The great Bell is his gift, and bears his name. It was cast at Gloucester in 1695 himself attending, and taking with him his old silver Tankard, which after drinking "Church and King" he threw in, and had cast with the Bell.—Being skilled in Architecture, (and a great patron of workmen) and judging the old Spire to be dangerous, at his special motion a parish meeting was convened, and about 47 feet of the Spire taken down and rebuilt, himself daily inspecting the work, and contributing over and above his assessment towards its speedy completion. This was only three years before his death.

"Behold the Market-place with poor o'er-spread!"

"The 'Man of Ross' divides the weekly bread:"

This is literally correct. Ross was formerly a considerable Corn-market; and the tolls of all corn brought to the market, had, on some pious occasion, been given by one of the Bishops, when Lord, to the use of the poor. This was a long while continued by the succeeding Lords. Mr. Kyrle last received

such toll, "having it ground, and having the bread sometimes made at his own house, and baked in his own oven." This done, it was taken every Saturday to the steps in front of the Market-house, and there distributed by him. Much has been said of the cheerfulness of Mr. Kyrle, that he united with unaffected piety the jocose without any venom, and retained his mildness of temper under the infirmities of age, and to the end of his days. Tradition reports, in homely language, that "it would have done one's heart good to see how cheerful the old Gentleman looked," while engaged in distributing the bread. Thus, for a series of years was divided "the weekly bread;" but on some questions arising between the Townsmen and the Lord, wherein they claimed or set forth this concession as matter of perpetual right, the Lord refused so to allow it; and Mr. Kyrle himself was fixed on by both parties as arbitrator, who honourably making his decision, in favour of the Lord's ownership, the gift was discontinued.

"He feeds yon Almshouse."

By this is meant Rudhall's Almshouse, in the Church-lane, which stands close by Mr. Kyrle's garden door. Part of the spare food of his table was taken to the poor of this Almshouse every day.

"Him portion'd maids, apprentic'd orphans bless'd,"

His kindred, servant-maids, and other honest poor

persons were assisted by him on marriage, with useful presents of money, or other things, as occasion required. Though it does not appear, that he interfered much with the Blue Coat School, set up in his time, being merely a subscriber of twenty shillings per annum, yet, when the Boys were to be apprenticed (as was then done by the School) he was usually concerned, and sometimes put out other poor children at his own expence, to many of whom he was Godfather, an office he seldom refused. He left the School by his will forty pounds. He is said also to have been particularly kind to industrious old people past labour. Some of his old workmen are legatees in his will.

The following anecdote does not refer to a case, that was singular in settling the old Gentleman's affairs. About a year, after his death, a Tradesman of the town came to his Kinsman and Executor Mr. Vandervort Kyrle, and said privately to him, "Sir, I am come to pay you some money, that I owed the late Mr. Kyrle. Mr V. Kyrle asking his name and the amount of the debt, told him after looking over the old Gentleman's account book, that he could not find any entry upon the subject." Why Sir, "said the Tradesman," *that* I am aware of. Mr. Kyrle said to me, when he lent me the money, that he did not think I should be able to repay it in his life time, and that it was very likely you might

want it and press me for it, before I could make it up, and so said he, I won't have any memorandum of it, besides what I write, and give you with it; and do you pay my kinsman, when you can: and when you shew him this paper he will see that the money is right, and that he is not to take interest.

*"Is any sick? the "Man of Ross" relieves,
"Prescribes, attends, the Med'cine makes and gives."*

Mr. Kyrle had a closet well stored with drugs, and he and his house-keeper, Miss Judith Bubb, under his directions, prepared and gave medicine to all the sick poor, who applied to them, and frequently sent them broth and other nourishment. Miss Bubb was his kinswoman, and both made a practice of attending the funerals of the poor, and generally had some concern in the management: going to the house, and accompanying them to the grave. [It is a country custom still existing of thus going without invitation to funerals, as a mark of respect for the deceased—F.]

*"Is there a variance? enter but his door,
"Baulk'd are the courts, and contest is no more."*

The Man of Ross was noted, as an arbitrator; sometimes in form of law; sometimes over the friendly tankard in his parlour. Among other contests settled by him, was the great dispute between the Borough and Foreign of Ross, concerning the inequality of their taxes, in the year 1674, in which

he was umpire between the elected arbitrators, who failed to compose the difference.

"Of debts and taxes, wife and children clear,

"This Man possess'd—five hundred pounds a year."

Mr. Vandervort Kyrle's last surviving Grandchild preserved a family anecdote, that at the time of Mr. Kyrle's death, he owed nothing, and had no money in the house. Although worth five hundred pounds a year, about his true income, he could not by his own means have done all the good things, ascribed to him; yet he led the way, and prompted others to assist by his benevolent zeal.

"And what? no monument, inscription stone?"

The spot of Mr. Kyrle's interment, was, by his express desire, at the feet of his dear friend Dr. Whiting; but there certainly was not any inscription-stone at all over his vault, till Mr. Walter Kyrle placed the flat stone there about the year 1750: only on the wall adjoining, were the initials J. K. neatly done by Thomas Hardwick, Parish Clerk, and Master of the Blue Coat School. There is a Bust in relief of the Man of Ross on his Monument,* done from a likeness taken when he was about 60, but there is no portrait of him now, at any Inn, or public place in the town. He died a Bachelor, and is said to have departed this life very piously.

* Put up long since his death.

He was borne to the grave by his workmen, with usual attendants and male and female mourners, and amidst the whole population of the parish of Ross. This affecting solemnity took place on the evening of November 20, 1724. When the Church was newly pewed, about twenty years after his death, the Rector and Parishioners previously resolved that the pew in which Mr. Kyrle sat, should remain, as it does to the present day, in its original situation and style.

It was thought remarkable that the great bell, before mentioned, as the gift of this good man, unexpectedly fell off the wheel, soon after his funeral.

One anecdote of another virtue, forgotten in the Poem is still told. Mr. Kyrle was high Sheriff for the county in 1683. The Market-house being built, a Bust of Charles II. was placed at one end of it, and still remains. The old Gentleman complaining that he could not see it from his parlour, determined to gratify his fancy by having cut in the side wall, the letter L, inverted, and coupled with a C, on the figure of a Heart, meaning " Love Charles to the Heart."

It is truly honourable to the Inhabitants of Ross, that they so revere the memory of this illustrious disciple " of Him who went about doing good." The place is eminent for several other very excellent

characters. Such were, the pious Henry Hacket, Rector: the munificent and ever memorable Dr. Newton, a noted Mathematician and Vicar here, who is finely commemorated by an inscription in the Chancel: Dr. Whiting, Rector, whose Epitaph records him, as he wished to be recorded "the affectionate, but unworthy Pastor of this Church:" the grave and learned Dr. Robert Morgan, Rector: his exemplary friend and Curate Mr. Tudor: the pious and amiable Mrs. Whiting, Mrs. Morgan, and others. "But of all the characters this place ever produced" (says Mr. Jenkins) not any has occasioned my admiration more than one whose praise no poet ever sung, whose estate was slender, whose name is in silence, and whose humble grave, but for a well timed simple enquiry, would have been for ever unknown,—Jane Furney, the daughter of Mr. Merrick of Ross, and widow of a Mercer here. A christian of the old school, her life was a ladder, on which delighted Angels might descend, and which she daily lengthened till it reached the skies. The Altar, the Pulpit, the Organ, the Blue Coat School, all whisper to memory her covered name. The Workhouse and garden her sole gift, remain her unknown monument. "Her Register records her with her poor," and so she studiously sought to be recorded. It awakens enthusiasm to tread the unlettered floor, that enshrines the dust of this excellent woman,

whose pious and great soul departed on Christmas day, 1730."

In the Church-yard here, is a School-house called "Saint Mary's" lately rebuilt, of which the Lord of the Manor is perpetual Trustee, and where two free boys are constantly taught. It was endowed in 1709, by Thomas Lord Visc. Weymouth by a charge on the Manor, with a stipend of the Master of ten pounds per annum for ever — Endowed Charity-schools originated in efforts to counteract the proselytism of James the Second's papists: and accordingly,* here is a Blue Coat School, first set up in 1709 by Dr. Charles Whiting, Rector of Ross, and established with the liberal assistance of the Gentry of the county and others; particularly by the help of Lord Scudamore, who subscribed to it twenty pounds a year. In this school was educated Walter Scott, son of a poor Tradesman in the town, described, in his latter days, as a very neat old man, said to be of close habits, but inflexibly honest. Having acquired a handsome fortune in London, he visited the place of his nativity, and found the school in which he had been educated, in a declining condition. For the purpose of restoring it, he by will dated December the second, 1786, directed that his executors should pay out of his monies in the Funds two hundred pounds a year. Thirty boys, and as many

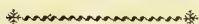
* Merant's Colchester, p. 179.

girls are clothed and instructed in this school. The like number of boys and twenty girls were sometime clothed and taught in the original instruction, and and many of them apprenticed; but depending upon voluntary subscriptions it gradually fell away, except a relic of its endowment of trifling amount, secured on land.

Tom Paine, converting organization into merit, has observed that men of talents are the nobles of nature: and in the other line of thinking, *rich* men by a common misnomer are called *great* men, whereas the virtues alone, except in unusual circumstances, are of benefit to society. Ross has to commemorate not only a "noble fellow" in a Gentleman, but also a country Carpenter. One Webbe (a native of this place, but a settled dweller in Lanwarne) founded a Hospital, containing seven poor; and the Founder's will, dated 1612, shows other benefactions, which demonstrate soul and divine christian sympathy.

Few or no literary characters unconnected with the Rectory have been natives or residents in the vicinity. The Rev. Mr. Walond of Weston, has published two sermons. The following *Jeu d'Esprit* (purely such) is also written by a literary character, of the vicinity, and as it has never been before printed may seasonably relieve our Topographical details.

THE
LAST THIRTY YEARS:
A
PARODY
ON
Collins's Ode to the Passions.



WHEN Revolution, fidler blind, was young,
(While yet in modern France he sung)
The Democrats to hear him sing
Thronged around the vulgar ring;
Exulting, trembling, raging, fainting,
Fuddl'd, beyond the Muse's painting;
By turns they-felt a moon-struck mind;
To Castle-building much inclined;
With fresh supplies of Gin then fired,
Fill'd with fury, rapt, inspir'd;
They snatch'd from the surrounding boys
Their various instruments of noise:

And, as they oft had heard apart
 From thieves, the signal whistle's art;
 Each, for madness rul'd the hour,
 Would prove his own seditious power.

First HARDY* came his skill to try
 Amongst the corresponding trade;
 And back recoil'd—he well knew why—
 Of neck-extension sore afraid.

TOM PAINE, combustible most dire,
 Next made the rich Stockholders sweat;
 The hangman to his tail set fire,†
 And off he scamper'd, deep in debt.

In Purley's meadows, JOHN HORNE TOOKE
 With parts of speech his grief beguil'd;§
 The Verbo-philosophic book
 By fits was fine, by starts was wild.
 But thou, O FOX, with speech so fair,
 What was thy opposing measure?
 Still it whisper'd pension'd pleasure,

* *Secretary to the corresponding society, and tried for treason.*

† *The Age of Reason was burnt by the common hangman.*

§ *The “Diversions of Purley” which reduce the parts of speech to only the noun and verb.*

And bade the places good at distance hail;
 Still would his touch the strain prolong,
 And from the India bill's sad tale,
 He called on Westminster through all the song:
 And when to toast the Sov'reign mob he chose,
 His title lost,† he mourned at every close;
 And FOX neglected wept, and wav'd his pig-tail'd hair;
 Yet longer had he sung—but with a frown,
 BURDETT impatient rose;
 And threw his *bonnet rouge* in thunder down;
 And with his Palace-Yardian look,
 The mob-collecting trumpet took;
 And blew a blast so loud and dread,
 Ne'er were the Cornish Burghs so full of woe;
 And ever and anon he beat,
 The COBBET Drum with furious heat;
 And though at times, each dreary pause between,
 Th' Attorney General at his side,
 His soul-subduing voice applied,
 Yet still he kept his wild unalter'd mien
 Till in the Tow'r close shopp'd he laid his aching head.

 Thy numbers COCHRANE to the Funds were fix'd,
 Sad proof of thy distressful state;
 Of war and politics the theme was mix'd,

† Mr. Fox's name was erased from the privy-council for this toast.

And now he woo'd employ, now raving called on hate.

With eyes uprais'd, as one inspir'd,
 PITT in the Treasury sat retir'd;
 And from his snug official seat,
 In notes, by Lucre made more sweet,
 Pour'd through the Commons' House his winning soul;
 From Opposition Rocks around
 BURKE jump'd away and hail'd the sound;
 Through corp'rate towns the safety-measures stole,
 And o'er the bottle's talk with fond delay,
 Jacks in office port-wine boozing,
 Constitution toasts diffusing,
 At civic banquets drank away.

But Oh! how alter'd was its marching tone,
 When Government, a nymph of brawny hue
 With Habeas Corpus o'er her shoulder flung
 And Volunteers in huskins gemmed with dew,
 Blew an inspiring air, that inn and pot-house rung,
 The soldier's call, to tippling idlers known;
 The Cyprian fair, and their dram-drinking queen,
 Drummers and corporals were seen,
 Peeping from forth our alleys green;
 Pipe-clay'd Militia-men rejoic'd to hear,
 And six-foot tailors grasp'd the sergeant's spear—

Last came FINANCE's dubious trial,
 He with the income-tax advancing;

First to the yellow Gold his hand address'd:
 But soon he saw the Bank-restriction viol
 Whose more prolific notes he lov'd the best;
 They would have thought, who heard the strain,
 They saw in Lombard street the Bankers mad,
 All bills discounting, whether good or bad;
 To rising Stock perpetual dancing;
 While, as his flying fingers kiss'd the strings,
 PITT and the Bank framed a fantastic round;
 Loose were her tresses seen, her zone unbound,
 And he amidst his frolic play,
 As if he would one time or other pay,
 Exchequer bills shook from his paper wings.

Oh! Money, earth-extracted maid!
 The lender's loss, the borrower's aid,
 Say, Goddess, why to us denied
 Layest thou prices high aside;
 As in that loaf-in-seven-days year*
 When things were most confounded dear;
 Link'd arm in arm, O Nymph endear'd
 Thou hast with strumpets forg'd appear'd—
 Where is thy native form unlying,
 Scales and weights and dirt defying?
 Arise as in that elder time,
 Sweated and clipp'd, but still sublime;

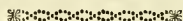
* Some years back the consumption of bread was restricted to a quartern loaf per week.

Thy wonders in that golden age
Fill England's subsidizing page.

'Tis said, (and I believe the tale)
That Guineas were expos'd to sale;
And that our last best cask of beer
The Sinking Fund was tapp'd this year;
PITT, I with weeping say, seduc'd
The Bank, and left her much redne'd;
Scarce left her bare back clothes enough,
And made her Fame a Lottery Puff;
Abortive drugs were given by PITT—
But now laid in, she bears gold yet.



CHURCH.



THAT there was a Church at Ross, before the Conquest, is evident from the mention of a Priest in Domesday. This first Church is presumed to have stood in that part of the town, which is called the Brookend; and to have had a small Monastic establishment attached to it. The site of these was a modern court where stands a house, now called the Wool-house, and an adjoining tenement, occupied by Mr. Badham, and late Lodge. The consecrated inclosure comprised the outlet and garden behind, in the latter of which human bones have been repeatedly excavated, within the memory of persons, now living. The Religious are understood to have continued there for some ages, after the removal of the Church. It appears from the Life of Robert de Betun,* that during the wars of Stephen and the Empress Maud, in the years 1138, 1139, the contending parties plundered and burned the smaller Churches, and made use of the larger and stronger, for Castles for themselves. Wilton Castle, was founded in this reign;† and it is possible, that the Church

* Angl. Sacr. ii, 313.

† Lelandi Collectanea.

was then destroyed, for the sake of the materials. As to the establishment, it can alone be historically explained by records, into which it is not the plan of the author to enter, as Mr. Duncombe will render it superfluous. It is not however improbable, should it even be unnoticed in these ancient authorities. For, in the Anglo-Saxon æra, it was usual to have a Mother Church collegiate with various subordinate chapels, which custom disappeared soon after the Conquest, by the chapels becoming parochial, or decaying. This was the case at S. Oswald's (Gloucester) Berkeley and other Churches, and very probably at Ross, for it had various chapels, as Brampton Abbots and Weston, now converted into Livings. Many of the Pensions in the valor of Pope Nicholas, originated in the decay of these chapels, and transfer of the endowments, the chief instrument of their ruin being the great Monasteries, who made it a rule to absorb petty estates—Of the existing representative, rather than remains of this Church, it can only be said, that there are but a few feet of walling, with a window and door way, not older, than the reign of Henry VII. now extant, but the building stood east and west. Tradition and Presumption are the sole authorities for the opinions here given which is fairly subject to doubt.

There was also a very ancient chapel at Hom Green, a small parallelogram, of which the ground

plan may be conspicuously traced. It had a monthly service by the Vicar of Ross.

Among the Harleian Manuscripts is an account of Herefordshire parochially digested. The article, Ross, has been kindly communicated by the Rev. John Webb, Rector of Tretyre. Unfortunately, there is nothing in it earlier than the fourteenth century, and in the present Church there is not the smallest trace of Anglo-Saxon, or Norman work. The Manuscript only says "In the Chancelle are the cells of an ancient Quire and over them towards the body of the Church an Organ Loft." The cells are the pews of the Rector and others; and the *Organ Loft*, should be, as Mr. Webb judiciously observes, the *Rood Loft*. Of course the tradition concerning the Brookend Church rests solely upon its own foundation, and the human bones excavated. The Manuscript was written about the year 1658.

It is thought, that there was an especial reason for placing Churches upon eminences, namely that the Towers might be used for Beacons.* Mr Jenkins is of opinion, that the foundation on the spot is to be ascribed to Rob. de Betun, but if so he proceeded very little with the work; for only the Chancel can possibly be ascribed to him; and that part of the fabric certainly assimilates the Church of

* Bibl. Topogr. Brit. vii. p. 69.

Merton in Surry, known to be of the twelfth century* the æra of Rob. de Betun. But he seemingly did not finish it, for William de Ablaniat, who was Rector in 1287, bestowed much cost on this Chancel,"† at which time the present body of the Church was probably building, for the broad external form resembles Wells Cathedral, founded by Bishop Josceline, between the years 1204 and 1242.-- In the Chancel Window is a figure of Thomas de Cantilupe, Bishop of Hereford, in the act of giving the Benediction. He was canonized in the beginning of the fourteenth century, and the Altars in the Church were dedicated on the 6. Id. Maii 1316. The figure of the Prelate would not have been erected in the stained Glass, if he had not been a Benefactor to the fabric. It may therefore be inferred, that the Church was not completed till the year abovementioned. A search in the Archives of Hereford concerning the æra of consecrating the Church, might ascertain the question historically, but without a complete calendar, tabling the contents, the difficulty is enormous.

Ross is a Rural Deanery. The Rectory till the Vicarage was consolidated with it by act of parliament, in the reign of Charles II. was a sinecure of

* Lysons's Envir. i. 346.

† Mr. Jenkins from the Cathedral Archives.

greater value, than the Vicarage, which included the chapels of Weston-under-Penyard, and Brampton Abbots. The Bishop of Hereford was Patron of both Rectory and Vicarage.

The Rectory has a Manor, consisting, no doubt, of the Carucates, mentioned in Domesday Book. A Court Baron is held; the Glebe is the Demesne; and the Manor consists of divers messuages, lands, and tenements, in the two capital Manors of Ross Borough and Foreign, producing several little chief rents, amounting in the whole, to 40s. p. ann. besides offerings of Rosemary and Marigolds.

The Dean and Precentor of Hereford Cathedral are endowed with two thirds of the Great Tithes of the heretofore Episcopal Demesne Lands in Ross. These Tithes are in lease to the Rev. Hugh Hanmer Morgan and under-let by him to the Rector.

In the district, called the Cleeve Tithing, the Bishop of Hereford is owner of two thirds of the Great Tithes generally, except a few Mease places, where he has no claim, and except a specialty, as to a few meadows, in the Chapelry of Wilton, where he has only *one half* of the Great Tithes. All other Tithes in the parish belong to the Rector — The Bishop's portion is in lease to the Hom Lacy family, and tenanted by Mr. Amos Jones. Mr. Jenkins was

informed that the *half*, not belonging to the Bishop owed its exemption to being parcel of the foreign abbey of Lyre in Normandy, who had rights in the Chapelry of Wilton. The Chapelry lies in the two parishes of Ross and Bridstow.

Mr. Jenkins has made the following collection of Incumbents, but in a few instances has not been able to discriminate between the Rectors and Vicars, both having usually been Dignitaries of the Cathedral of Hereford.

1287. William de Ablaniat, Rector.

1290. John de Shelving, Rector.

1303. John de Kemmes.

1307. John Coci, [son of Thomas de Coci] of Ross, and

1308. James Henlee, collated Priests of the Church of Ross.

1312. John de Rosse, Rector.

Of him Mr. Webb's manuscript speaks thus, from Godwin. " John de Rosse, a Doctor of Lawe was thrust by the Pope into the Bishoprick of Carlisle without any election, and was consecrated anno 1318 and died 1331. He being born in this towne and taking his name from it, left a memoriale of himself, now almost deleted, which you may understand by this—1329, March 24. " At Ross, Walter de

Morton, Priest, was admitted to the Chantry, founded (ordinatam) in the Church of Ross by John de Ros, Bishop of Carlisle, vacant and belonging to the presentation and nomination of the same father [in God] to which the said Walter has obtained letters of institution and induction directed to the [Rural] Dean of Ros.—35. Ed. 1. license to John de Ros of assigning seventy-four acres in Ross and Walford [to the support of the above Chantry.]

1320. Thomas Talbot, Rector. [Of him below]

1332. William de Rosse, Rector: also Arch-deacon.

Here Mr. Jenkins is at a loss, for some years. The following extract from Mr. Webb's communication, explains the cause.

1348, Feb. 9. The Bishop of Hereford admitted Lord Thomas de Mercer, Priest, to the Vicarage of Ross, upon the presentation of Lord Thomas Talbots, Rector of the Church of Ross. This Rosse Parsonage or Rectory was an Honorary, and soe disposable to a layman, who was Lord of the Parsonage, and presented to the Vicaridge. *Reg. Trillec p. 21.*

1414. John Stanway, Rector. [Dean of Hereford]

1420. Thomas Yonge, Vicar.

1430. Richard Rotheram S. T. P. Rector.

He was Confessor to the Bishop of Hereford, and built the Chancel at Hentland; probably therefore Vicar of Lugwardine.

1438. Robert Jordan, Rector or Vicar.

1453. John Davyes, Vicar.

1463. Hugh Ragoun, Rector or Vicar.

A query has been started, whether John Berewe did not hold the Rectory at this period. It seems pretty clear, that a person named Berewe was a Donor to the Chantry at Ross, and that the House, now the Nag's Head Inn, was the property, judged to have been given, and which was of old commonly called *Berewe's Inn*. A John Berewe was first promoted in the Cathedral of Hereford in 1429, and died Dean in 1462.

1486. Thomas Chippenham, A. M. Perpetual Vicar of this Church and Parish.

At his instance a curious and beautiful Rood Loft was erected in the Church (after the fashion of the Rood Loft at Ledbury) at a public charge.

1510. Thomas Moreton, L. L. B. Rector. He was Archdeacon of Hereford.

1511. Richard Judde, Rector.

1516. Richard Parkhurst, Vicar. He is understood to have been the immediate successor of Chippenham.

1522. William Webbe, Rector. Archdeacon of

Hereford, and said to have been kinsman of Bishop Mayew. He died 1522, and lies buried in Hereford Cathedral.

Here Mr. Jenkins is at some loss. One Thomas Beale seems to have been a minister of Ross in the time of Queen Elizabeth. But Mr. J. thinks that the first protestant incumbent was

1563. Thomas Lewis, Vicar—buried at Ross.

1591. Ludovicus or Lewis Williams, Vicar. In his time the following entry was made in the old Register “ 1585, on the 30th of August was buried in the Cathedral of Hereford, John Scorey the *unworthy* Bishop of that See” [Of *Scorey* hereafter]—

1594. John Watkins, A. M. Rector. Dean of Hereford, buried at Ross in 1594, much lamented.

1615. Bernard Bennett, Vicar—buried at Ross.

1642. Henry Hacket, A. M. Rector. He resided, died, and was buried at Ross, leaving an admirable character. His daughter Mary was married to Thomas Cocks of Castleditch Esq. She died in 1675 and lies buried at Eastnor.

In Mr. Hacket's time, Nathaniel Hill, of Ross, A. M. was a celebrated Preacher. He died in 1632, and was buried in the Chancel. Hill's grave was casually opened in 1775, when his body, though it had lain there 143 years was found but partially decayed; and the beard and mustachoes perfect.

1646. Phillippe (sic) Price, Vicar. He is believed to have been the successor of Mr. Bennett in the Vicarage, and was deprived for his loyalty in 1646. He died, and was privately buried, Mr. J. thinks, in the Chancel at Ross in 1653.

Divers Licenses to invalids and lying-in women, to eat flesh on Fish-days in Lent were registered by Phillippe Price, Vicar.

[Under the rebel government, the Rectory, then a Sinecure, was usurped by one John Tombes, B. D. an Anabaptist. He was a Theologist of some note in his day, and the same Man, who held a public disputation with Baxter in the Temple Church, London, in the event of which, their disciples—the Saints present, proceeded to fighting.

This Man seems to have resigned the Rectory in 1658, and as is said, was ultimately reconciled to the Church. He died and was buried at Salisbury.

The Vicarage of Ross was also then held by one Jonathan Smith; and there being two Jonathan Smiths contemporaries, it is fit to note, that they appear to have been father and son, or uncle and nephew, the former being the mock vicar.

In Rudder's Gloucestershire (p. 696) is a long Epitaph of this man, stating that he was born at Rochester 16. April, 1609, was educated in Ireland, [It is omitted, that he was apprenticed to a Taylor

in Canterbury, and was a bankrupt hosier at Sandwich, see before p. 89] officiated at Ross twelve years, was expelled by the return of the King, and died anno 1670, aged 62. His Epitaph purely makes a *Merit* of a vehement propensity to preaching. Whether he talked sense or nonsense was of no moment, because Enthusiasm ascribes to feelings only, the honour justly due to Labour and Learning; and thus deprives the public of edification and instruction.

[It is noted by Walker in his sufferings of the Clergy, that these obscure persons represented themselves and their brethren, as in rank Apostles, mimicking the phrases applied to, and used in Scripture, by these Holy Persons, although void of their grand credentials, Prophecy and Miracle. This remark may illustrate the pompous nonsense of the above Epitaph, and that of his son or nephew as presumed, who was buried at Ross, in a garden, formerly a burying ground of the Quakers, Sep. 18. 1678 æt. 45. His sole claim to honour is that of preaching.]

1660. John Newton, D. D. Vicar. [Of him further on]—

1671. John Cooke, Rector.

1699. Thomas Brome, A. M.

1711. Charles Whiting, D. D.

1745. Robert Morgan, D. D.

1771. John Egerton, D. D. [Of him further on.]

1775. Theophilus Meredith, A. M. [He was presented by the King, died at the Hotwells, Bristol, and was buried at Ross.]

1779. Charles Morgan, M. A. resigning.

1801. Hugh Morgan, D. D. resigning.

Thomas Underwood, A. M. the present Rector.

The last Eight have been Rectors, after consolidation of the Rectory and Vicarage; and making Weston and Brampton Abbots independent parishes.

An account shall now be given of two very eminent Rectors. viz. Dr. Newton and Bishop Egerton.

JOHN NEWTON was the grandson of John Newton of Axmouth in Devonshire, and son of Humphry Newton of Oundle in Northamptonshire. He was born at Oundle in 1622, and was entered a Commoner of St. Edmund Hall Oxford in 1637. He took the degree of B. D. in 1641, and the year following was created Master in precedence to several Gentlemen, that belonged to the King and Court, then residing in the University, on account of his distinguished talents in the higher branches of Science. His Genius being inclined to Astronomy and Mathematics, he made great proficiency in these sciences, which he found of service during the time of the Usurpation, when he continued steadfast to his legal Sovereign. After the Restoration he was created D. D. of Ox-

ford. In Sep. 1661 he was made one of the Kings Chaplains being Vicar of Ross in the place of one Jonathan Smith, ejected for Nonconformity. He held that Living till his death, which happened at Ross Dec. 26. 1678. Wood gives him the character of a capricious and humourous person; but, however that be, his writings are sufficient monuments of his genius and skill in the Mathematics. These writings consist of various works in Astronomy, Trigonometry, Gauging, Interest of Money, Logarithms, Rhetoric, Arithmetic and Geography.*

The following are the particulars,† which were mentioned of Dr. Newton in the town, by aged persons. He will be called eccentric by those, who do not know that Philosophers live for the indulgence of various abstract pleasures and inclinations, which the vulgar cannot at all comprehend, and which their superiors often misunderstand. When he was M. A. he published his *Trigonometria Britannica* (folio 1658) and dedicated it to Richard Cromwell, a time-serving action, of which the Doctor could never afterwards endure to be reminded. He was in person, rather under than over the middle stature, did not appear without his gown, did not shave the whole of his beard, was sprightly, somewhat whimsical, and very

* Chalmer's Biogr. Diction. xxiii. 118.

† Communicated by Mr. T. Jenkins.

fond of Music and Singing, in which he himself taught some of the Church Singers. He was fond of going on a pleasant day to serve Brampton Church; he used to ramble about Westfield by night *stargazing*, now and then measured spires and trees, fixed and altered Sun-dials, was prone to give judgment about the weather, would frequently attend to his own brewing, had a chest of tools in his study and worked and wrote daily. There is more in this than meets the eye; for this mixture of Mechanical and abstract pursuits appears in the Life of Sir Isaac Newton, and was probably a fashion of the day.

He and his family went to Church every day. He was a fine preacher, and remarkably beloved throughout the parish; was very particular as to not incurring debt, but poor, through hospitality and charity. In his personal habits he was frugal; amiable in his family and very attentive to his duties, as a Clergyman.*

Over the Doctor's Grave, in the Chancel, is a large Table bearing the following inscription, written by Dr. Robert Morgan, Rector, and renewed by the present Rector, Mr. Canon Underwood.

* Inform. Mr. T. Jenkins.

In Sacello hoc
Sub rudi lapide obscurè latet,
Qui vivus per literatum orbem inclaruit;
Quantus Vir! et quo non Monumento dignus!

JOHANNES NEWTON S. T. P.

Insignis Mathematicus!

Orator Felix!

Et quod in Tabellâ hâc præcipuè notandum est;

Ecclesiæ hujus,

Non solum Pastor nuperus, plurimum dilectus;
Sed et Benefactor perpetuus, semper memorandus:

Quippe

Cujus consilio, operæ, impensis
præcipuè tribuendum est
Quod Ecclesiæ hujus patrimonium
(pro oneris amplitudine

Nimis olim exile et parcum)

Decimis majoribus tandem
Auctoritate publicâ auctum sit

A. D. 1671.

Quo Cæpto feliciter consummato,

Supremum diem clausit

Vir Beneficus et doctus

VII Kal. Jau. A. D. 1678.

Eo libentius ut credibile est in cœlum migrans
Quod in terris Boni operis sui fructum non percepisset.

Abi Lector!

Et si publico Commodo invigilare gaudes,
Magis quam tuo:

Hinc sume exemplum.

R. M.

*Hanc Tabulam, animo non sine grato redintegravit
Thomas Underwood, Rector. A. D. 1813.*

JOHN EGERTON, (Bishop of Durham) was son of Henry Egerton, Bishop of Hereford, fifth son of John, third Earl of Bridgewater. He was born in London Nov. 30. 1721, and educated at Eton and Oriel Colleges. He was ordained in 1745, and became successively Rector of Ross (in 1745) Canon of Cublington in the Cathedral of Hereford (1746) Chaplain in ordinary to the King (1749) Dean of Hereford (1750) Bishop of Bangor (1756) of Litchfield and Coventry 1768, of Durham 1771. In 1748 he married Lady Amelia Sophia daughter of Henry de Grey, Duke of Kent, and at his death in 1787, left issue a daughter, lady of Sir Abraham Hume, Bart. and two sons; John William, who on the death of Francis third Duke of Bridgewater, became seventh Earl; and the Hon. and Rev. Francis Egerton, Prebendary of Durham and Rector of Whitchurch, in Shropshire.

The Bishop was remarkable, besides an excellent character in other respects, for tact and singular dexterity in evading embarrassments. The following are instances among many that might be mentioned. A Gentleman asked his Lordship, what he inherited from his Father ?

Answer. Not so much as I expected.

Not satisfied with this rebuff, the Gentleman put a second question, viz.

What was his wife's fortune ?

Answer. Not so much as was reported.

The tormenting investigator then ventured a third specimen of ill breeding, as follows,

What is the value of your living of Ross ?

Answer. More than I make of it.

Of course, infinite amusement arose from the Querist's impertinence, or the conversation would not have been recorded and circulated.

Another anecdote is reported of the Bishop's adroitness—

“ A Gentleman requiring of him the renewal of a Lease, upon terms far short of its real value, and the Bishop refusing, the Gentleman assigned as a reason, why the proposal ought to be accepted, that his Lordship was in such a declining state of health that his life was very precarious. Upon this the Bishop very readily remarked “ Since that was the case, the Gentleman must be convinced, that his own interest was but a secondary consideration to him, and his principal object must be to do no injury to his successors.”*

There were other institutions connected with the Church. One of them very ancient is clearly recognized in the following extract from the Register of

* Lives of Thomas Egerton, Lord Ellesmore, &c. &c. by the Hon. & Rev. Fr. Egerton—Chalmer's Biograph. Dictionary, &c. &c.

Bishop Gilbert.* In 1377 John Gilbert, Bishop of Hereford, unites and annexes together the Chantry founded by John Rosse, Bishop of Carloli, who was borne and buried in Rosse, because of the exility of the lands by the malevolency of intruders and the scarcity of husbandmen, occasioned by the last plague, *with a certain society or fraternity in the village of Rosse anciently founded*, which being joyned together, one priest shall celebrate masse for the soules of the founders of each, which fraternity was dedicated of late dayes to the memoryes of the B. Virgine and S. Thomas the Martyr. Here then is an evident condensation of the preceding collegiate institutions, into *one* form, for the Harleian Manuscript quoted† says, “There were two chantries of our Lady, the one founded by the forementioned John de Rosse, both well endowed: another chantry for the service of St. George.” Mr. Jenkins thinks, that there was also an altar of S. Margaret, and he adds, that in an obscure account of the heretofore benefactions to the Church of Ross, occur the names of Walter de la Pole, and Isabella de la Pole, widow. Isabella Mercer widow, also by will in 1482, after usual oblations to the Mother Church of Hereford, the high altar, &c. gave or charged her lands in Blacknorle to devout uses in this Church.—The fact is, that in every town in the kingdom petty donations

* p. 2—Mr. Webb.

† Mr. Webb.

of this kind occur, from lights to chantries, according to the circumstances of the parties, all of them customs derived from the Heathens. Chantries were endowments for certain ministers to pray for the souls of the founders, but not till after they had first done so for those of the Kings who had licensed the foundation, and the majority, if not the whole of these licenses are abstracted by Vincent, in a M. S. now remaining in the College of Arms. As the priests too were not allowed to celebrate their private masses at the high altar, those numerous structures and chapels, of which we read in our ancient Churches, were devoted to this purpose, that they might not disturb each other.* Such institutions were common, because alms were deemed expiations of sins.

The Church, as it existed in the year 1658 is thus described.

“ In the Chancelle are the cells of an ancient Quire, and over them towards the body of the Church an Organ Loft. [Rood Loft]”

“On the south side of the Church are the monuments of the Rudhalls of Rudhall in this parish, of which there be divers—first is of

* Fosbroke's Gloucester, p. p. 340. 361.

William Rudhall and his Wife Margaret the daughter of Sir James Croft, temp. Regin. Elizab. with three enquarterings.”

- O. on a bend B. [Az.] 3 Catherine wheels A. by the name of *Rudhall* [or *Riddall*. F.]
- G. Cheveron int. 3 escallops A. *Milborne*.
- G. fretten A. [*Beauchamp, Bewham, Hodleston, Winswold*. F.]
- B. A bend int. 6. trefoils Or. [*Aston* betw. 8. tref. F.]
- G. Fesse cheeky O. & B.—*Whittington*.
- G. Flowers de lis A. [a field, *semé de lys*, is either the Kingdom of *France*, or with the field Arg. the coat of *Potyn* or *Petevin*. G. a fl. de lis Arg. is borne by *Aguillon*, and three fl. de lis by *Gordon* and *Cantebors*: six Or by *Montefelant*. At all events, it is a bearing of foreign origin. F.]
- A. a cheveron B. int. 3 foxes heads erased G. [*Fair-fax, Fox, Foxall*. F.]
- S. a lion rampart int. crosses fitch crosslet. A.
- A. a lion ramp. cross crosslet fitch. S.
- [The blazonry is imperfect, but the coat appears to be *Long's*. One similar belonged to *Huntvill*. F.]
- S. a cross ingrailed int. 4 (blazonry imperfect. F.)
- A. 3 barrs wavy B. [*Sandford* but *Champney, Dalby Lovell, Polmeroy*, &c. bore similar ordinaries. F.]
- S. 3 Swannes A. [*Fazakerley, Kilnesson, Kilmessayne*; the Swans Or. *Brome*. F.]

“ Next to William is the tombe of John Rudhall the sonne of William, who married the Lady Cholke, with her effigies alsoe *though alive*; next to these is a statue erect in armour of William brother to John last mentioned, who both died leaving no issue from them to succeed them, and soo the estate came to be divided amongst the children of the sisters of William and John, who had married into these families, the

Pies, Westfalings, Broughtons, Prices, Auberys and Morgans.*”

[Most of these monuments were probably erected during the life-time of the parties, for such was a fashion of the æra, of which numerous instances might be quoted. The sculpture of some of them is allowed to be very fine. Mr. Dallaway, speaks thus of the erect figure of the loyal General William Rudhall. In the reigns of Elizabeth, James and Charles I. very expensive monuments, executed by Foreigners were in vogue: and in Westminster Abbey is a sitting figure in a Roman military costume, upon a circular altar. It is erected for Francis Holles a young officer. The fashion is repeated at Ross in Herefordshire in a military figure of one of the Rudhall family. The intention was to produce a strong effect by entirely insulating the figure, and leaving it without accompaniment.†]

Among these monuments is a bust of the late Thomas Brereton, Esq. who took the name of Westfaling, from marrying Mary the heir general of the Rudhall family. Upon the pedestal is inscribed the following epitaph in elegant latinity, written by the present Bishop of St. Asaph.

* Harl. M. S. S.—Mr. Webb.

† Gent's Magaz. June 1818 p. 492.

M. S.

Thomæ Filii Reverendi viri Richardi Brereton,
 e comitatu Glocestriensi,
 Qui Mariam,
 Unicam ex illustri Familia de Westfaling hæredem
 Uxorem habuit, et nomen illius sibi assumpsit,
 Natus die IV Idus Maii A. D. MDCCLX.
 Mortuus die XIV Kalendas Junii A. D. MDCCCIV.



Vir fide antiqua, atque incorrupta,
 Animi in omnia, quibus faveret consilliis, acerrimi,
 ea tamen morum benignitate castigati,
 Ut eorum etiam, qui non idem sentirent,
 Amicitiam et benevolentiam sibi conciliaret:
 Qualis fuit in pauperibus sublevandis,
 Qualis in eorum liberis erudiendis,
 Pauperum lachrymæ testantur;
 Quam jucundus in Amicitia, societati utilis,
 Quam hujusce viciniae et deliciae et ornamentum
 Ex hoc marmore scias,
 Quod
 Amoris, qualecunque sit, et desiderii testimonium,
 Talis viri non immemores
 Sumptu suo
 Feni curaverunt
 Amici, Socii, Vicini.

A window of stained glass, recently erected behind these monuments, exhibits them in very chaste, and interesting effect. Glass of this kind may be so contrived, as to show off objects under the light of dawn--midday—or evening—in proportion as yellow, crimson, or blue colours abound in the painting.

“ Neare to these” [Rudhall Monuments] continues the Harleian Manuscript, is a chapple in the ile of the Church south called the Lord Greyes chapple, in which in the east window is to be seen

G. 3 miters proper, a very and this coat is 3 or 4 times
ancient painting (See of in the church. (If the horns
‘Chester. F.) are Bugle horns these are
A. on a cheveron int. 3 horns the arms of *Forester* or
S. 3 pheons of the first; *Forster*. F.)

In a window in the north end of the body westwards.

Barry of sixe A. & B. a labell of five pointis G—*Grey*.

In the next window above it are

A. lion ramp. G. bordure 3 flowers de lis. *Cantelupe*
S. Bezantes. *Comewell* of and *See* of *Hereford*.
Birrington. 5 Cheveronells (Deanery of
3 Lyons heads reversed jessant Hereford. F.)

In a window of a small chapple at the east end of the north Ile. [Of this chapple no vestiges remain.]

A. a fesse int. 3 diamonds B. A. fesse int. 3 diamonds B.
Parry, impaled with Barry *Parry* A: 3....S. impaled
of six A. & B. over them 3 with A: fesse int. 3 dia-
crescents S. (*Grey*, the monds B. *Parry*.
crescents for difference. F)

A: a fesse int. 3 diamonds B. impaled with B. a fesse
int. 3 swyers. O.

In the east window five cheveronells.

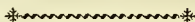
So far the old M. S.—The Church, which crowns the Apex of the Promontory has the effect of a Greek Acropolis with respect to the town underneath. On the S. and W. it appears highly picturesque, rising amidst tall elms; and is unobstructed by buildings. From the London entrance on the N. E. it towers, like the Parthenon at Athens, over the brick houses, and never loses grandeur, but when viewed closely from the north side of the Church-yard. The general fine effect is owing to a lofty well-proportioned spire, and a belt of majestic elms planted in 1685 by the MAN of Ross. The pinnacles of the Tower were also planned by him. Unfortunately for the close view, the windows have been deprived of their mullions; and as these are apt to decay, it is to be regretted, that they are not in general resupplied by Fac-similes in cast iron. The east window is tastefully adorned with stained glass, and the light so corrected by curtains, as to give it a rich dimness; what ought to be denominated a proper Church light; not an insipid white lustre, like a manufactory, perforated with sashes. The ancient Rood-loft is said to have contained an Organ. In the east window of the N. Ile two young trees spring from an old root without. The original Tree was planted with the other elms by Mr. KYRLE. An old Altar hangings of blue velvet is preserved, having the Crucifix and

several angelic and apostolic figures worked with silver. The Organ was opened Oct. 18. 1726. The front of it is said to have originally belonged to Salisbury Cathedral. The pipe of the Stove runs under an old window between the church and chancel, which window was intended to convey without, the sound of the Saint's bell rung at the elevation of the Host, in order that all persons within hearing might fall on their knees. In the year 1776, Lady Betty Dupplin having left a sum of money for erecting a monument to the memory of the MAN of Ross, it was accordingly done, in a rich style with a medallion of Mr. KYRLE upon it. The Lady merits the gratitude of philosophers, for Polybius refers, in a great measure, the cause of the higher qualities, and the superiority of the Romans over their enemies, to the custom of honouring excellence even after life, because it excites the emulation of the rising, as well as existing generation.* There has also been erected not long ago a tablet in elegant latinity to the memory of a daughter of the Rev. John Webb, Rector of Tretyre, to whom this little work is indebted for a valuable communication—It is as follows.

* Sir W. Gell's *Pompeiana* p. 87.

Annæ. Francescæ. Filix. Unicæ
 Quæ. Octavum. Agens. Annum. Egregia. Indole.
 Cum. Parentales. Animos. Spe. Pasceret. Eheu. Inani.
 Fato. Acerbo. Prærepta. Sic. D. O. M. Visum.
 Occidit. Maii. VIII. Die. A. D. M. DCCC. VII.
 Mœrentes Posuerunt
 Joannes. Webb. A. M. In Hac. Ecclesia. Aliquandiu. S. V. M
 Et. Sara. Uxor. In. Diuturnam
 Sui. Desiderii. Et. Puellæ. Amabilis. Memoriam

*The Punctuation is in the old Classical Form, of which see
 Gruter, Fleetwood and others.*



As to the Church-yard, Dr. Clarke observes, concerning certain tombs of Telmessus, that a *Soros* above answered the purpose of a Cenotaph, for whenever the ground was sufficiently cleared around them there appeared between the *Soroi* a vault. Such a mode of interment, he says, is still exhibited in all our English Cemeteries. It is a practice, derived from the Romans, and the form of their Sarcophagus, may be noticed in almost every Church-yard of our island.* There is a singularity however in this Church-yard. The north side is crowded with tombs, whereas in most other places, the South was the favourite spot, on account of having the benefit of Paters and Aves from the parishioners, when coming to church.

* Travels iii. 305,

In the Church-yard is a Cross, commemorating the ravages of the Plague. Tradition says, that the Market was then held on Wilton Bridge. The Money was passed through a tub of water, and the goods were laid down to be conveyed away—The following account of the Births and Deaths for three years is recorded.

| | | | |
|-------|-------------|------------|---|
| 1635. | Births 62.. | Burials 34 | } In this last Year 34 were buried Mar. 25. to July 31. In Aug. 107. In Sep. 99. In Oct. 46. From Nov. to Mar. 25. 29.....Total 315. |
| 1636. | Do. 46... | Do. 72 | |
| 1637. | Do. 23... | Do. 315 | |

Upon the Church-Tower is a Clock. Sundials were not unusual upon Tombs. Trimalchion in Petronius orders his monument to be surmounted by a Sundial, that the eye of the Traveller willing or unwilling might be attracted to the inscription, recording his name &c.—The motive is now different.

Formerly the Church was surrounded by the Bishop's palace in the Prospect, the Rector's in the meadow below, and the Vicar's on the other end of the Church. The residence of the Chantry priests occupied the site of the School on the north side.* Of the Bishops palace before. The Vicarage (now the Rectory) still subsists. In 1635 it consisted of a House, Garden, Barn, Stable and Fold. The dwelling contained a hall, two parlours, kitchen, and sixteen other rooms and chambers, besides offices.†

* Mr. Jenkins.

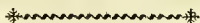
† M. S. pen. Chr. Bond, Esq.

The Parsonage (a smaller building) was taken down in 1793. After the Reformation, a Grammar school was kept in the Chantry House, or old Church House. These were, in some places, a sort of Alms-houses erected for the benefit of poor religious persons, who were to lead a devout life, and attend regularly the service of the Church, particularly that of the Chantry, and to offer up frequent prayers for the souls of the Founders. At the Reformation, these pious Edifices, not being considered in the number of religious houses, strictly so called, were either appropriated to the service of the ministers of their respective parishes, or used for schools, or retained as Alms-houses.* In other accounts, it is said, that these houses were intended, the lower rooms, as habitations for the poor; the upper rooms (large) for holding Law and the Manerial Courts, Vestries, and Markets every Sunday morning, where all kinds of provisions were sold, as Butcher's Meat, Meal, Cheese, Butter, and other necessaries. Here also the inhabitants had their Music and Dancing, as often as they pleased.†

* Watkins's Bideford p. 62.

† Williams's Monmouthshire app. p. 93.

Borough, Manor, &c.



“**T**HE old Manuscript says, *Rosse* or *Roos*, signifies a Rock or Cliffe.” Mr. Webb very properly disputes this etymon, for, in fact, *roos*, signifies no more than *red*, the colour of the rock and soil.

It appears (says Mr. Webb) that the Bishops had a wood of very considerable extent in the neighbourhood, for it was destroyed for one mile in length by fire. They had also the Chace, and the boundary was somewhere upon Penyard, which latter appertained in the reign of King Edward I. to the King's Forests. I presume, that the Chace extended over the Goodrich road down towards the river, for you have Harbour Hill, so called to this day. They had also pools of some size; for besides the Extract from Trillec's Register I have seen a roll of Bp. Swinfield's in which mention is made of the large pool.*

Thus Mr. Webb. Harbour was the term applied to favourite resorts of Deer† and there were persons employed in *hart-hunting* called *Harbourers*, who

* Letter to the author. † Guillim's Heraldry p. 166.

were to find out these *harbours* or places of concealment, so as to *unharbour* the deer, for casting them off before the hounds.* Of the hunting of Bishops, nothing need be said. The large pool was probably that between Ross and Olton Court, not far from the earlier residence of the Bishops.

The earliest notice in the Harleian M. S. is the following extract from the Register of Bishop Richard Swinfield.

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| <p>It. md. quod cum Dus Eps esset apud Ros dié lune pxime ante festum sci Mat- thi Apli anno Dni 1286 ve- nator ejus cum quibusdam hominibus suis cucurrerunt in Chacia sua ibidem in Peniard et ceperunt ibi- dem juvenem cervum et cum de cervo ipso et de loco in quo captus erat inter eos- dem venatores et forestarios regis esset dissentio, post- modum in absencia dni fac- ta fuit inquisitio cujus transcriptum inferius con- tinetur. Inquisitio facta apud Hule Cnolle in die Jovis prox ant. festum sei</p> | <p><i>Mem.</i> That when the Lord Bishop was at Ros on the Monday next before the feast of St. Matthew the Apostle, in the year of our Lord 1286, his huntsman with some of his men run in the Chace there in Pen- yard, and took there a young stag, and since a dispute ensued concerning that stag, and the place, in which it was taken, between the same huntsmen and the King's Foresters, afterwards in the Lord (Bishops) ab- sence an Inquisition was taken of which a transcript is contained below—Inqui-</p> |
|---|--|

* Gentleman's Recreation p. p. 72. 75.

Matthæi anno R. R. Edw. sition taken at Hule Cuolle
 XIV. Imprimis, Walford, on the Thursday next before
 Cocton, Heckenore, Ru- the feast of St. Matthew in
 warden, Hope Maloysell, the year of King Edward
 Longhope, Eccleswall, [first] the fourteenth. Im
 Dene, et ex eis duodecim primis Walford, Cocton,
 hoies legales electi et ex- Heckenore, Ruwarden,
 aminati p. Grumbald Paun- Hope Maloysel, Longhope,
 cevot, et viridar. et alios Eccleswall, Dene and out
 ministros et jurat. de Fo- of them twelve men legally
 resta si ille cervus de quo elected, and examined by
 inquisitio fit si captus fuerat Grumbald Pauncevot, and
 infra Forestam an non? Et the Verdurers and other
 oies hoies jurat. et examinat. ministers aud jurors of the
 dixerunt p. sacramentum Forest, whether that deer
 quod captus esset extra fo- concerning which the inqui-
 restam, ubi chacea Dni Epi sition was held, was taken
 semper ee consueverat, et below the Forest, or not?
 villat. concordaverunt et xii And all the men being sworn
 electi inde in oibus: unde and examined said upon oath
 Grimboldus expostulavit qui that it was taken where the
 fuerant ad illam venacionem Chace of the Lord Bishop
 illius bestiæ et villat. dixe- had been always accustomed
 runt qd. nescierunt sed Fo- to be; and the villagers
 restarii dixerunt W. de Che- agreed and the twelve men
 vening et Venator V. Carecuag elected out of them in all
 et I. de Herley. *Reg. M. S.* points; from whence Grim-
Rici Swinf. Epi. p. 37. bald enquired, who were
 at the hunting of that beast,
 and the villagers said that
 they did not know; but the
 Foresters said, William de
 Chevening, the huntsman, V.
 Carecuag, and John de
 Herley.

A Chace was a spot of ground, where animals were preserved for the sake of hunting, and legally recognized by Royal Grant, Privilege, or prescription. It differed from a Park, in being uninclosed; and from a Forest in smaller extent: the latter of which belonged to the Kings only.* If the Deer had not been killed within the Bishop's precincts, he would have been severely fined.

In 1353 the Bishop had a trial with Walter Moton, because he

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| <p>vi et armis liberam chaceam ipsius Epi apud Rosse in- troivit et in ea sine licencia et voluntate suâ fugavit et feras cepit et asportavit et dna enormia ei intulit ad grave dampnum &c. et feras videlet quingent cervos, et cervas, quingent damos et damas trescent. capriolos et capriolas cepit asportavit et dampnum habet ad valenc. c. lib. <i>Reg. Trillec</i> p. iii.</p> | <p>entered by force the free Chace of the Bishop at Ross, and in it, without licence and permission, hunted, took and carried off the animals, and did enormous mischief to it, taking away five hundred stags and harts, and as many bucks and does, and three hundred <i>Roes</i> to the value of £100. The Jury find Walter Moton guilty of this transgression to the damage of four pounds to the said Bishop.</p> |
|---|--|

There was good reason for then keeping *Roes*,
“ The venison of a Roe, (says the Gentleman's
Recreation†) is never out of season being never fat,

* Spelm. v. *Chacea—Foresta*.

† p. 55. Ed. 1677.

and therefore they are to be hunted at any time"—but the sport went out of vogue. "There are (says the same work) no Roe-deer in England, but there are plenty of them in *Scotland*.†"

There was a quarrel between this Walter and the Bishop, for such aggressions were common vindictive actions, and the Bishop at the same time§ sued him for taking away fish, viz. Pikes, Truttles, Roches, Perches, Dares, Anguilles, (Eels) &c. to the value of £20. The Jury find him guilty to the amount of £4 to the Bishop.

In 1383 JOHN GILBERT, then Bishop excommunicates

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|--|--|
| <p>—quorum personæ spiritu diabolico inflammatis animas eorum in sponsas xpi creatas preciosissime vendere non verentes. arbores et ligna de silva nostra de Rosse contractarunt, asportarunt abstulerunt et boscos ejus- em silvæ per spacium unius miliaris igne cremando con- sumpserunt, in grave ani- marum suarum periculum aliorum perniciosum exem- plum et nrum prejudicium et dampnum non modicum et gravamen &c. <i>Reg Trillec</i> p 19.</p> | <p>certain persons, who inflam- ed by the spirit of the devil did not fear to sell their souls most precious crea- tures to be brides of Christ, and cut down and carried off trees and wood, from his wood of Ross, and set fire to it for the space of a mile, to the heavy danger of their own souls, a per- nicious example to others, and great loss and dam- age to the said Bishop.</p> |
|--|--|

† *Id.* p. 85. § *Plac. ad. Westm.* 27. *Ed. iii.* rot. 29. de Banco.

In 1388 the Bishop has confirmation of free warren in Roos, &c. and in the years following, the Dean and Chapter of Hereford have assize of Bread and Beer, and other liberties in Roos, &c.*

The Harleian Manuscript thus proceeds. "The Royalty and Demesnes of Ross did of long time appertaine unto the See of Hereford, and was a parcell of the lands of the Bishopricke, but it is reported that Queene Elizabeth did take it from the Bishopricke by exchange, which since hath appertained to the Devereuxes Earls of Essex, and Viscounts Hereford, till within these 12 years by the death of the late Robert Earl of Essex, [who died Sep. 14. 1646†] for want of issue of his body it went to his sisters by one of which it came to the Marquesse of Hartford. It is a large manour; in it is How Caple, and Walford."

Thus the account taken in the year 1658. Bishop Scory is said to have been the person, who resigned it to the Crown. Fuller says of him "Sure I am he began very well; being an *Exile* and *Confessour* [a *Confessor* is a *Saint* without Martyrdom. F.] in the dayes of Queen Mary, but is accused afterwards to be guilty of *Oppressions*, *Extortions* and *Symonies*,

* Reg. Trellic. p. p. 10. 18, 19.

† Dugd. Baronage ii. 180. Mr. Webb.

so that a *Bill* was put up against him in the *Starr chamber*, conteyning matter enough, not only to disgrace, but to degrade him if prosecuted. But he bought out his innocence with his money.* The Queen was notorious for compelling the Bishops to exchange Lands for Tythes, and no doubt took full advantage of Scory's character.

The Manor now consists of mere tolls, &c. the estate having been parcelled out.

The Harleian M. S. says " Col. Harley informed that it [Ross] elected Burgesses for parliament anciently." Mr. Jenkins communicates that Adam de la More and Thomas le Mercer were returned to Parliament, as Burgesses for Ross 33. Ed. iii. The Townsmen have been accused of selling this privilege to Weobly; but at this period, they had not the means of so doing if they had wished it; for long after, in 1411, and 1459, the King nominated the members, by letters under the privy seal addressed to the Sheriffs.† The Undersheriff at the election of Knights of the Shire for Norfolk writes that he means to make his return after the sufficient or number of votes, though he at the same time hints, that it is not entirely as he shall please, but as the High-Sheriff shall direct.§ As to Towns, the Recorders, were commonly the Representatives.

* Church Hist. B. ix. p. 178

† Andrews i. pt. 2. p. p. 12. 149.

§ Paston Lett. iii. 432.

A letter of the fifteenth Century says, "Sir, labour ze to the Meyer that John Dam or William Jenny be Burgesses for the Cetye of Norwiche. Telle them that he may be that as well as Yonge [the Recorder] is of Bristow, or the Recordour is of London. And as the Recordour of Coventre is for the Cite of Coventre; and it is in many places in Ingland."* There was no Recorder at Ross; and the return as stated 33. Ed. iii. was no doubt, a mere act of royal pleasure, founded on circumstances, now unknown; and little regarded by a Colony of Blacksmiths, the general profession of the Town from the fall of Ariconium to the days of Camden.†

The earliest mention of the creation of the place into a Market town is a charter of Stephen, who was then at Hereford, and might have motives of policy in the measure. A copy of the original grant§ is here added.

| | |
|-----------------------------|--------------------------------|
| Stephanus, Rex Angliæ, | Stephen, King of England |
| Justic et Baron et Vic et | to his Justiciaries, Barons, |
| omnibus Ministr suis Franc | Sheriffs and all his officers, |
| et Angl de Herefordiscir | Norman and English of |
| Sal. Sciatis qd concedo Ro- | Herefordshire, Health. Know |
| berto Epo Heref. habere | that I grant to Robert [de |
| unum mercatum ad diem Jovis | Betun] Bishop of Hereford |

* Id. 158.

† Britannia.

§ From Mr. Bond's M. S. Brient the Witness, was a bitter enemy of Stephen (see *Dugd. Baronage &c.*) so that the charter must take date after the final concord in 1153.

qqe Septimana in Manerio- to have a Market on Thurs-
 suo de Ross, et precipio qd day every week in his Manor
 omnes hòres illue euntes et of Ross; and I order that
 inde redeuntes juste hèant all persons going and com-
 meam pacem Apud Hereford ing from thence have my
 Briant fil Com. &c. peace."

In 1240 King Henry III. renews the grant of the Market, and a fair on the Vigil, Day, and Morrow of St. Margaret.* In 1635 the Fairs were held on Assension day, July 25, Aug. 15 and Sept. 14.† Now the days are Thursday after the 10th of March called a Great Market, Ascension day, June 21st. July 20th. Thursday after October 10th, and December 11th.

The Mayoralty was a more troublesome office in ancient times, than it is now. There was formerly a Walter Moton alias Merton Bayliff of Rosse with the Burgesses there using the comyn seale of the Towne of Rosse,§ which common seal appears to have been a Sprig of Rose-mary from *Rose* for the name of the town, and the dedication of the Church to the Virgin Mary. The assault of this Man's Ancestor of the same name upon the Demesns of the Bishop (as before mentioned) shows him to have been the leader of a Town Quarrel; and the Bailiff of a

* Rot.....25 H. iii. m. 6.

† Hopton's Concordancie of years p. p. 172. 5, 6, 7.

§ Mr. Jenkins.

Manor was formerly of such consequence, that he was a Vice-roy of the Lord, and in the absence of the latter, even the King's Writs were addressed to him.* The former Walter Moton had probably been turned out of office, under the Bishop of the day, who was not popular enough to check his resentment. We find in the reign of Henr. V. a John Brugge, gentleman, Mayor, and so we may a Nobleman, Churchwarden at the present day; but without a charter of Incorporation, the office of Mayor is void of dignity. Under the restrictions and oppressions of feudal government, tolls and assizes, and weights, and measures, and licenses of baking and brewing, the officers could not be respectable men; and in after times the office became nominal; that of a constable without the personal labour. The old English *Catch-poll* is the Welch *Ceispwl*, the Anglo-Saxon *hæcepol*, and the subsequent *Cace-pollus*, the person who collected the Lord's manerial dues,† and the Capitularies of Charlemagne, says of these Catch-poles, Reeves, Mayors or Bayliffs of Manors, that they are not to be chosen out of more powerful men, but of faithful men in middle life.‡

In 1646, on account of a claim then made by Sir John Brydges, Lord of the Manor of Wilton, to a place called the Dock, the parochial boundaries

* Ducange v. *Ballivus Manerii*.

† Ducange v. *Cacepollus*. ‡ Id. v. *Majores Villarum*.

were taken. Of this perambulation, no original record is known : but there are several copied sketches of it, in private hands ; all of them professedly incomplete, and adjudged erroneous, where they are not supported by correspondent usage. It appears however that the small local claim then set up by Sir John Brydges, was effectually defeated by that survey.

Among the notable places referred to by those old Perambulators, are “ *The Goat-house* ” and “ *The Gospel-oak.* ” The former was contiguous to The round-tree Field, where several parcels of Land, now the estate of Mr. Amos Jones, are to the present day, called “ *The Goatherd’s Farm.* ” Tradition reports that Goats were formerly kept here, belonging to the Bishops of Hereford.

By “ *The Gospel Oak* ” is understood originally, an ancient Oak within Penyard Park, and which was the acknowledged boundary there, of the parishes of Ross and Weston, and beneath whose shade in the perambulations of Ross, the Priest put on his vestments, read a portion of the Gospel, and gave his Benediction : and the company sat down and regaled.

The old Tree having been cut down or gone to decay, time beyond memory, and the neglect of orderly perambulations after the Reformation, having

been of long standing; towards the close of the seventeenth century (when Weston was severed from the Rectory of Ross) the Gospel Oak had become doubtful; and, what was surprising, the testimonies as to the spot where it had stood, differed very extensively, and in point of evidence, no dependance could be placed on them. Hence, the question of boundary, after a chancery suit, was finally by the two Incumbents, submitted to arbitration, in the year 1719.

In the parochial walk, the junction of Ross with Weston, commences at the stool of an Oak, which grew over a spring, in the bottom of a little meadow called "*The Flaxridge*," in Penyard. This spring was venerated of old, and formerly boiled out, but is now a silent rivulet. The Oak here, was large and handsome. *This, and none other*, is now regarded as the *real* Gospel Oak, and the practice of reading, in the perambulation, a portion of the Holy Gospel, by the Minister of Ross in his Surplice, is continued at this spot, to the present time.

"The Flaxridge" consecrated by the observance of ages; while it confirms to memory the identity of the boundary, allures the mind to contemplation. Skreened by the mountain groves, the grassy dell at one end rises to the mazy path, and on the other greets the opening vale. In this lone sublimity—at this spring—and beneath this oak, rested Mr. Kyrle,

with the reverend Thomas Rosse, then Curate of Ross, and the parishioners (including Boys of the blue-coat school) in perambulation on the 31st of May, 1709.*

Mr. Rosse being vested, the company reverently uncovered as he unclasped the sacred volume; and where the book chanced to open, he began to read. The tradition of that interesting moment is preserved, which infers the genuine piety of "*The Man of Ross.*" He stood near to the Minister, and as the reading proceeded, was observed raising his hat to his face to conceal—*his Tears!* The portion of Scripture was nearly the whole of the 4th chapter of the Gospel according to St. John; and the scenery seemed to associate with the subject:—our Lord and the Woman of Samaria.

The procession had provisions in a Basket, and bottles of Cyder; but Mr. Kyrle dipped a wooden Can in the Well, and drank of the spring. One of the Churchwardens, (a Mr. Maddocks) expressed a fear that Mr. Kyrle might take cold. "*No,*" replied the good old Man, "*what we have just been listening to, has made my heart warm!*"†

* There is an original memorandum of this perambulation extant, among the Parish papers, at Ross, having the signatures of Mr. Rosse, Mr. Kyrle, the Churchwardens, and others present. † Inform. Mr. T. Jenkins.

*Among the principal families of Ross, is that of
Dr. Evans.*

EVANS } — Evans Canon of Hereford, Archdeacon
OF } of Llandaff.
ROSS. }

John Evans, Canon of Hereford, buried at Fownhope.

Richard. M. D. Baptized == Catharine Daughter of
at Fownhope, married | Mr. Thomas Mynd of
at Bridstow, living in | the Family of — Mynd,
1821. | esq. of Hentland.

| | |
|--|--|
| <p>Sons. Richard. John, Student of Mag. Coll. Cambridge. Thomas. Henry. William.</p> | <p>Daughters. Lydia Catharine. Ann. Mary. Helena. Elizabeth.</p> |
|--|--|

ALL BAPTIZED AT ROSS, AND LIVING 1821.

The family of BROOKES of Ross, of whom Mr. Samuel Philpot Brookes Surgeon is here resident, is descended from Phillpotts sometime of Beachley in the county of Gloucester, a branch of the memorable Sir John Phillpott of London, noted in History in the reign of King Richard 2nd.

The Foreign.



THE Manor of Ross Foreign extends over part of the Parish, which is out of the Borough, and a great part of the Parish of Walford.

The principal Manor and Estate is that of Rudhall, long the seat of a family named from the place, a certain token of high antiquity.* The pedigree is unfortunately lost, but Mr. Jenkins has kindly supplied some scattered particulars. The Rudhales are said to have descended from the Anglo-Saxons, and had heretofore a large estate of nearly £. 3000 per annum reserved rents, but it was greatly diminished before the present family succeeded; and the residue was then divided among the issue of the daughters, with preference to Westfaling descended from the eldest.—The Westfalings are also of high family. The line springs from the Herberts of Oxfordshire; allied to the Earls of Pembroke. John Herbert, a knight of the order of St. John of Jerusalem, on the dissolution of that order by Henry VIII. went beyond the seas, and took upon him the name of Westfaling. This John had a son, a student of Christ Church Oxford, who embracing the reformation, fled abroad in the reign of Queen Mary. He, adopting

* Camden's Remains, p. 111.

the course of his father called himself Herbert Westfaling [He was the first Bishop of Oxford. F.] and translated to Hereford, [in which see he died in 1602. F.] He married Ann daughter of Bishop Barloe, by whom he had issue a son and four daughters. The son was Herbert, who married Frances daughter of William Rudhale of Rudhall, and whose descendants on failure of the Rudhales, succeeded to that Estate. The Seat is an interesting relic of antiquity, because earlier than 1587, when says Fuller, “ began beautiful buildings in England, as to the generality thereof, whose *Homes* were but *Homely* before, as *small* and *ill* contrived, much timber being needlessly lavished upon them. But now many most *regular pieces of Architecture* were erected.”* While the ancient character still exists, there are also elegant additions and decorations, in the modern ornamental stile, so that the whole forms a very curious and gratifying ensemble. The House and Estate are now vested in the Heir General, Mrs. Mary Westfaling, widow.† Mr. Jenkins found the following in an original paper. It is very much in the style of Leland.

“ Mayster Rudhale hath a sayre Chappell in his Mansionn of Rudhale, dedic. to Sancte Katharin, and well sculptored, whereof the officiatyng Clerke of Brampton Abbott hath the Altarage as Chaplyn theare.

* Church Hist. B. ix. p. 188. † See before p. 133 seq.

Heare are dyvers Katarin Weells placed Armoriall, and also the motto “ In Domino Confido.”

The Chapel was taken down by the late Mr. Westfaling. The site is still considered in the parish of Brampton tho’ surrounded by Ross.

The CLEEVE is a good estate, belonging to Philip Jones, Esq. who married Ann, daughter of William Hutcheson, whose wife Sarah, was daughter and heir of Robert Kyrle, son of Vandervort Kyrle, to whom the MAN OF ROSS, devised the estate.

Other genteel families, in alphabetical arrangement,

| | |
|-----------------------------------|-------------------------------------|
| Aveline George, Esq. | Holder J. Esq. <i>Hailmarsh.</i> |
| <i>Mount-pleasant.</i> | Jones J. Y. Esq. <i>Merrivale.*</i> |
| Compton Richard, Esq. | Jones A. Esq. <i>Tudorville.</i> |
| <i>Gloucester-road.</i> | Nourse Mrs. <i>New-house.</i> |
| Cooke J. Esq. <i>Chace-house.</i> | Palmer Miss, <i>Durmore.</i> |
| Harvey Mrs. <i>Ower-ross.</i> | Russel E. Esq. <i>Ross Villa.</i> |
| Hill Jos. Esq. <i>Lincoln.</i> | Searle — Esq. <i>Hom-lodge.</i> |
| Holder Rev. R. K. | Trusted Mrs. <i>Springfield.</i> |

* This branch of the Joneses of Garthgenan, settled here within the last century, by a marriage with the heiress of Yonge—is lineally descended, in the male line, from Tudor Trevor, Earl of March and Hereford, and through him from the heretofore Kings of Powis and of Wales. The family Pedigree, now in possession of Mr. John Yonge Jones, begins with Cadell Deyrallug, King of Powis, who is stated to have built and resided at Whittington Castle, near Oswestry.

WALFORD. The author chuses, from knowing that nothing authentic can possibly be given respecting descent of property, without access to record, to confine himself to unpublished and genuine matter.

The Bishops of Hereford were before the conquest, the undoubted Lords of this Hamlet of Ross; but at the compilation of Domesday survey, there was not a Gentleman in the place. The Tenure by Knight's Service however implies this rank; and presuming, with the learned Roger Gale, that Richard de Belmeis, Bishop of London, who died May 4th, 1162, compiled the Black Book of the Exchequer;* published by Hearne;† Hugo de Walford, who at that time held a Knight's fee under the Bishop, was the first person of gentilitial rank in the place. There was however one subordinate contemporary family; the Yeemes (as in Old Deeds) not Yems. They are stated, in an Epitaph in the Church, to have held the Howl Estate (now belonging to Mr. Thomas Williams) for several hundred years, and the Male line to have terminated on the death of Edmund Yem in 1707, who left an only daughter Elizabeth.

Robert Kyrle appears in the Chancery Deed of 1614, the only Kyrle dignified with the title of Esquire, if the inscription quoted be correct. He

* Biogr. Britann. ii. 153. Ed. 2.

† i. p. 150.

had a son, or relative of the same name, viz. Robert Kyrle, Esq. Lord of the Manor (as says a flat-stone) who was buried Oct. 2nd, 1669 aged 51, whereas the Pedigree before quoted, * mentions a *James Kyrle of Walford Court*, High Sheriff of the County in 1629, although the Chancery Deed speaks of only *Robert Kyrle, Esq.* and *William Kyrle, Gent.* as living in the place; and *if* Robert Kyrle died in 1669 aged 51,† and the inscription be correct, *he* could not be the Robert Kyrle of 1614. It appears to the author, that the various branches of the Kyrles, have been jumbled all together into one line. Of one fact he is certain, that the Parish Registers were not consulted; for a blank is left for the christian name of the second wife of Robert Kyrle, and under June 22, 1662, is this entry of Burial “*Mildred*, wife of Robert Kyrle, Esq.” Admitting the ancientry of the Kyrles, (first *Crull*) at Walford, of which there is little reason to doubt, the Abstract of the Title-deeds of Walford Court say, that the estate passed by failure of Heirs male, after 1689, to the Gwyllims of Langston, through a female heir;§ that in 1747 an Act was passed for sale of the

* Heath p. 17. † There is no such burial in the Register.

§ The Parish Register says — 1689 Sep. 12. William Gwyllim Jun. of the Parish of Llangarren, Gent., and Madam Elizabeth Kyrle were married per-licent’

estates of Robert Gwyllim, Sen. and Robert his son, in virtue of which the estate was sold 10 Aug. 1751, to certain Trustees for John Clarke of the Hill, with Goodrich ferry, &c. &c. and thus descended to Mrs. Jane Clarke of very amiable and liberal memory.—Alice, daughter and heir of a Walter Kyrle is said to have taken the Old Hill in marriage to Christopher Clarke. This is very probable; but the deed of 1614 proves the estate to have been inconsiderable. Success (according to tradition) of speculation in Clover seed, introduced into England by Sir Richard Sutton in 1652, enabled the Clarkes to realize a fortune, by which they successively enlarged their estate to a considerable amount.

WALFORD COURT was certainly at one time a superb residence. Tradition says, that it was fortified by Col. Kyrle; (of whom elsewhere*) in the civil wars of Charles I. It is still a very curious specimen of a residence well adapted to resist a coup de main. It consists of a succession of walled courts commanding each other, and there is no approach to the house, but under direct and flanking fires, from behind walls, and out-houses. In the orchard, behind the house, is a mount, probably once hollow, as at Oxford, for a magazine, upon which a cannon might be placed for discharging grape. At present it is a mere *fuimus*; and has yielded its ancient

* Wye Tour.

glory to a large mansion called New Hill Court, built by the hospitable and benevolent family of Clarke.

The next considerable estate is that of

BISHOP'S WOOD. In the year 1614, in consequence of an altercation, a decree of Chancery was made, of which the following is the substance. Bishop's Wood, containing by estimation 2000 acres, was formerly part of the waste lands of the Manor of Ross Foreign, which Manor, in the year mentioned, belonged to the Earl of Clanricard, Lady Frances his wife, and Robert Earl of Essex, and the freeholders of Walford enjoyed the right of common of pasture and estovers thereon. In the same year, an agreement was made between the said noble parties, and the freeholders, by which the former took one half of the common in lieu of their manerial rights, free from all right of common and estovers thereon; and released to the freeholders, the other moiety, as their absolute property, instead of their commonable rights on the whole, free from all claims of themselves and all other owners of the Manor of Ross Foreign.

Inter alia, the decree says "that the freeholders shall have, hold, and enjoy the other half and residue of the said ground or wood, called *Bushoppe's Wood*, and the wood thereupon growing

with the appurtenances, without the lett or interruption of the complainantes or any claiming from, by, or under them, or any of them." This agreement was confirmed by decree in Chancery made in Trinity Term 1614. The part in severalty now belongs to John Partridge, Esq. who has elegantly ornamented a mansion in a sequestered spot, now occupied by Mrs. Ives, the mother of his Lady. The common or Freeholders' portion has been lost, by surreptitious enclosures of the poor. But old vestry books show manerial rights to have been exercised by the Freeholders. The Chancery deed recites the names of the *Freeholders in 1614*, Sir John Scudamore, of Homlacey, Knight; John Rudball, of Rudhall, Esq.; Robert Kyrle, of Walford, Esq.; William Scudamore, of Ballingham, Esq.; John Stratford, of Walford, Esq.; John Markey, of Walford, Gent.; William Kyrle, of Walford, Gent.; John Dewe, and Lumley Dewe, of Walford, Gents.; Anthony Stratford, of Walford, Gent.; Margaret Rudhall, the younger, of Rudhall; Richard Clarke, Edmond Yeeme, Walter Harris, James Hardwicke, James Smith, John Croose, Thomas Griffiths, Robert Richardes, John Sipprance, John Morton, and John Seymour all of Walford, *Yeomen; i. e. mostly Old English Yeomen*, occupying their own estates, and living in plenty and hospitality. Only two or three were tenants.

COWBURY (or Colbry) the next considerable estate, long in the Bonds, passed with Elizabeth only child of Richard Bond in 1736 to her husband Gabriel Hanger; and was sold by their son John Lord Coleraine in 1775, to Charles Trusted father of Immanuel Trusted, who resold in 1813 to Henry Barnett, Esq. who has built a handsome house, and resides here.

HENRY BARNETT Esq. = ANN daughter of — Rye
Esq. marr. at Bathwick.

Frances. Elizabeth. Thomas. William. Ann. Frederick.
Henry.
twins.

ALL BAPTIZED AT WALFORD.

But the chief family in blood, and public benefactions was the Stratfords*

John Stratford, summoned to Parliament 13. Ed. ii. ann. 1320 was father of Sir Stephen Stratford, who by Elizabeth daughter of Robert Lord Monchaust of Ireland, was father of John, who by Maud, daughter of Sir Henry Guy of Nottinghamshire, was father of Henry, who by Marg. daughter and heir of Ralph Loudaine, Esq. (whose mother was Isabel daughter and heir of Sir Richard Barwell) was father of John, who by Elizabeth daughter of John Stenmarch of Staffordshire Esq. was father of John, who by Catherine daughter and heir of Henry

* The same family, as Stratford of Farneste in Gloucestershire: but the Pedigree here quoted supplies the earlier descents, wanting in M. S. Harl. 6174.

Eaton, Esq. (by Catharine daughter and co-heir of Thomas Langley 2nd. son of Sir H. Langley Knight) was father of Robert, who by Ann daughter of Richard Atwood of Staffordshire, Esq. was father of Richard who by Frances daughter of Thomas Kirkeby Esq. was father of John, who by Marg. daughter of Richard Howell, Esq. was father of William (2nd. son) who by Joyce daughter of Richard de Laniott, was father of William, father of Ferdinando of *Walford*, who by Ursula dr. and coheir of John Hereford, Esq. was father of John, who by Barbara daughter of Edmund Rous Esq. was father of Robert of *Walford*, who by Hester daughter of Robert Williams, Esq. *first* wife had issue William, who died young, and Ann wife of John Hooke of Crooks, Gloucestershire, and by Martha daughter of William Strachy Sen. 2nd. wife, had issue. John, Martha, Hester, Mary, and *Elizabeth*.* Robert Stratford, Esq. died 1675; and his son John, bapt. May 21, 1664, (William Collins Gent. of Upton Bishop, having married Mary third sister of this John Stratford) devised the Whithall Estate by will dated 27 May, 1736, to the issue of his sister by the above William Collins, in whose descendants it still remains. One of whom has been High Sheriff for the County. The old Mansion still exists and has manifest relics of ancient dignity.

* From an illuminated Pedigree penes J. S. Collins, Esq.

The BOLLEN and COUGHTON anciently the estate of the Chinns and Seymours, now belongs to Mrs. Nourse, an ancient family in the Neighbourhood. The Bollen Farm-House is a respectable old dwelling of delightful situation. A good house at Coughton is occupied by Miss Charlotte Strong, sister of the Rev. Robert Strong, Rector of Brampton Abbots.

NEW HOUSE is the property of S. W. Compton, Esq. and has been recently purchased of Thomas Trouncer, Gent. the lessee of the impropriation.

Christ. Bond, Esq. of the ancient and opulent family of Bond, of Newland in Gloucestershire, resides here, and has an only daughter Marianne.

The PADDOCK was the estate of the old Freeholders the Crooses. Harris's was sold about ten years ago.

OLD HILL, the old residence of the Clarkes is now tenanted by John Dean, Esq.

There is a Castellum, or Exploratory Post near Howl Farm to the Camp at Penyard on the Chase. On Feb. 17, 1813 the Church-spire was destroyed by a tremendous storm of Lightning. The supporting tower remains, and stands on one side of the Church, apparently because it was erected subsequently to the Nave, with the existing West end of which, it was not deemed desirable to interfere. A Chapel at Coughton was pulled down not many years ago, and near Coughton Turnpike was a Cross.

ANY man who chuses it has as much right to mention himself in a book upon paper as in a Church upon marble. I shall not trouble my children with the latter expence, but after the example of other County Historians, correct and enlarge the account published in the History of Gloucestershire, Vol. 1. p. 407. ii. Emendations.

In Staffordshire is an ancient village or hamlet, called Forsbrooke, or Foss-broc, and in or about the year 1802, there still subsisted at that place in obscurity, a family of the name of Forsbrooke, of Forsbrooke, manifestly descended from the very earliest ancestors. In an ancient charter* which mentions the donation of the church of Wolleford to the Priory of Roucester, in the county of Stafford, by William Basset, three of the witnesses are Osbert de Fotesbroc, and Walter his brothers. The *t* is probably a typographical mistake for *r*,† and the name should under that circumstance be corrected into Foresbroc, as the name of the Village is Forsbrooke, which again was synonymous with Fosbroke. In the Epitaph of John Fosbroke, Esq. of 1602, and the Parish Register of Diddlebury under the years 1584, 1585, and 1591 the name is spelt Fosbroke, but in 1635 Forstbrooke occurs, and again Fosbrooke; a barbarism, like Pembroke for Pembroke.—But

* Dugdale's Monasticon ii. 269. Ed. 1st.

† In the page quoted the Church is called at top Walleford, below Wodeford.

there is a strong circumstantial evidence, that this Osbert and his brothers were the ancestors of the subsequent Fosbroke. Their attestation to the Charter quoted, shows, that they were members of the establishment of this William Basset. Now the Northamptonshire Estates hereafter mentioned, were held under Ralph Basset of Draiton, and the Paramountship passed to the Staffords; Thomas, Earl of Stafford, being, 14 Ric. ii. (anno. 1390) found one of the coheirs of Ralph, last Lord Basset of Draiton, being son of Hugh, son of Ralph, son of Margaret, sister of Ralph Basset, father of Ralph, father of the said Ralph, who died the preceding year*

In these early periods, it may be laid down as a rule, subject to very few exceptions, that (as in the Scotch and Irish Clans,) the members of noble establishments, were allied to the head of the family, and mostly derived the estates, of which they were subinfendists, by donation as being relatives; for younger brothers lived servants to the elder. There was then little or no purchasing, except by the Abbies and Bishops, who might be said to have been the only monied capitalists in the realm.†

* Inquis. p. mort. in Campbell's Stafford Peerage p. 68. 91, 92.

† The Bishops of Winchester often advanced loans to the Kings. Card. Beauford. lent. Henr. V. £20, 000, William of Wykeham paid for his tenants, three several times, the subsidies granted by parliament. Toulmin's Taunton p. 8.

Through this early connexion with the Basset family, and the probable enfeoffment by them of the Fosbrokes, on the Basset Northhamptonshire estates, the principal branch of the family removed to Cranford St. Andrews, in the county mentioned. Accordingly, in 1392, Richard Clowne and John *Fossebrok*, are found to hold of Thomas, Earl of Stafford, two knights fees in Barton Segrave, Rauntes and Cranford.* This *John Fossebrok* presented to the living in 1391, and a *Margaret Fossebrok* in 1403. She was, therefore, in all probability, widow of *John*.

This *John Fossebrok* left issue, another *John Fossebrok*.

In 1412 *John Towere* of *Barton Segrave*, released to *John*, son and heir of *John Fossebrok* and *Maud* his wife, and their heirs, all his right to the lands and tenements in Cranford and Barton Segrave, which the said *John Fossebrok* the father possessed, by grant of *Richard Clowne* and *Agnes* his mother.† He, *John Fossebrok* the son, died in 1418. He married *Matilda* or *Maud*, a lady of the noble house

* Inq. p. mort. Tho. Earl of Stafford, 16 Ric. ii.—*Bridges's Northamptonshire* p. 227.

† Close rolls 14. Hcrr. iv. m. 10.—Correctly quoted, as appears from search, by *Bridges*.

of Stafford, Dukes of Buckingham,* who was, after her husband's death, [dry] nurse to King Henry VI. Humphry Earl of Stafford being one of that King's Guardians. She was then in her widowhood. She presented to the living in 1438, and lies buried with her husband at Cranford. It was formerly a matter of strict etiquette to have for royal infants a nobly descended nurse, and the practice is said to have been first waved in the case of his late Majesty, Geo. III.† The effigies of her husband in armour, and herself in elegant costume, still appear on a brass plate in the Church of Cranford, with an Epitaph, printed in Bridges, stating the above particulars, and now almost obliterated.

The above *John* and *Maud* had issue, *Edward*, or *Gerrard*, of *Cranford*.§

This *Edward*, or *Gerrard*, married *Dorothy*, daughter of *Robert Drewell*, of *Little Gedding*, co. *Huntingdon*, and by her had issue *Robert*|| [not *John*, as Bridges, &c.]

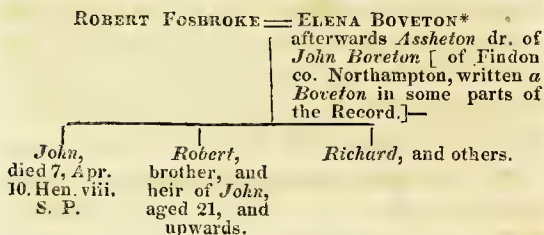
* Informat. of the Rev. Stebbing Shaw, Historian of Staffordshire, and the Claimants of the Stafford Barony.

† Percy Anecdotes p. 8. Joinville (i. 116) says, that the King's nurses in sickness were ladies.

§ Visitat. of Northamptonshire for 1566, in the College of Arms p. 39. Harl. M. S. S. 1467 fol. 27. b. and 1553 fol. 38.

|| Harl. M. S. S. and Bridges, ubi supra.

In the inquisition post mortem taken on the death of *John*, eldest son and heir of this *Robert*, is the following account of the marriage and issue of *Robert*, incorrectly stated in the Harleian M. S. S. and Bridges.



The Inquisition farther recites, that *John*, the son of Robert, died seized of several Messuages or Lands in Cranford, with the Manor named *Curson's Manor*, and the Advowson of St. Andrew's Church.†

One of the younger Brothers mentioned in the record, was settled as a Yeoman at Diddlebury, co. Salop. Prior to the year 1521; as appears from an old family book, containing, inter alia, a copy of "The Ancient Custom Money for Tithe Hay, taken anno. 1521," kindly restored to me by the Lord Bishop of Worcester.

* *Buston* in Bridges erroneously.

† Inq. p. mort. 10 Hen. VIII. n. 78. abstracted by T Foster, Esq. Eman. Coll, Cambridge, and collated with Bridges ubi supra.

The above *Robert* the father and *Ellen*, had issue *Richard* and *Henry*, which *Richard* was the surviving brother and heir of *John* and *Robert*.

This *Richard* died 7. Aug. 1541. (33. Hen. VIII.) He married *Juliana* daughter of *William Kynnesman* of *Lodington*, co. Northampton. In 1542 she presented *William Fosbroke* to the living of Cranford; presumed to be another son of *Robert* and *Ellen*, and uncle of her husband *Richard*.*

This *Richard* and *Juliana* had issue *John* and *William*. S. P.

This *John*, was sixteen years old at the time of his fathers decease (6 Jan. 1541.) He married *first*, *Dorothy* daughter of *Robert Drewell*, of *Little Gedding*, co. Huntingdon: She brought him four sons and four daughters. *Secondly*, *Audrey*, daughter of *Robert Lenton*, of *Woodford*, co. Northampton:† she bore him four sons and twelve daughters, and died in 1589.—In the Chancel of the Church of Cranford, upon a brass plate, is a Man, dressed in the costume of an Esquire of those days, with a female figure on each side, for his two wives, with the following inscription:

* Inq. p. mort. 33. Hen. VIII. searched by Mr. Foster, and Bridges.

† Harl. M. S. S. and Bridges

“ Here lyeth *John Fosbroke*, Esq. who departed this life the 12th of March, anno. 1602, about the age of 80, who buried before him two wives; by the first he had issue 4 sonnes and 4 daughters; and the last whos name was *Audre*, died in anno. 1589, having issue by him 4 sonnes and 12 daughters, being in her life time bountiful to the poore, and esteming no time well spent wherin she did not some good either to poore or rich. He saw issue of his Children by both his wives above 70 Grandchildren; to 18 of his Children he gave portions and relieved his Grandchildren. Yet He.....was zealous of God's Glorye, loved the Saints, relieved the Poore, and defended the Helples, and hath laid up in store a sure foundation in Heaven.”*

The eldest son of *Robert* and *Dorothy* was *William*, Lord of the Manor of Cranford, &c.† In the reign of *Charles II.* or thereabouts, Cranford being sold, the eldest branch of the family removed to *Shardlow Hall*, co. *Derby*, where it still continues with ample possessions.§

* From a Copy made by the Rev. B. Hutchinson, Rector of Cranford, May, 1820, from the Brass.

† Harl. M.S. S. and Bridges.

§ Informat. T. Fosbrook, Esq. who says “ My Grandfather *Francis Fosbrook* died about 50 years ago, aged upwards of Ninety. His Father came from *Northamptonshire* with the family of which he was a younger

Richard second son of John and Dorothy his wife,* one of the eighteen children portioned off, was bred an Armourer, and for some time carried on his profession in the Tower of London; but visiting his relatives at Diddlebury, there formed a matrimonial connexion with a widow of fortune, named Elizabeth Street, whom he married June 16. 1584, and settling in that village, was father by her of

| | | |
|--|---|-----------------------------------|
| Juliana, (named from her great Grandmother, bapt. Apr. 7. 1585. | Michael, bapt. Feb. 27. 1587. S. P. | John, bapt. Apr. 11. 1591.† |
|--|---|-----------------------------------|

John, surviving son and heir, declined a Baronetcy, when James I. offered for sale the Ulster Patents, observing, that he had rather be a wealthy yeoman, than a poor knight. There was much truth in this remark, for Shakspeare says, in the speech of the Duke of York to Queen Margaret:

“Thy father bears the type of King of Naples,
Of both the Sicils and Jerusalem,
Yet not so wealthy as an *English Yeoman*.”
Hen. VI. P. iii. A. i. Se. 6:

branch, and settled at Shardlowe in the reign of Charles II. Letter dated 29. Dec. 1820.—The name till the 17th. Century was spelt *Fosbroke*, and so should have continued, because it is the orthography of the Cranford Brass, Glover's Ordinary of Arms, the early Parish Registers of Diddlebury, &c. The Shardlow branch has generally used *Fosbrook*. e.g. Edward *Fosbrook*, Esq. is described as Patron of the living of Castle Donnington, co. Leic. in Nichols's Collections. Bibl. Topogr. Brit. No. X. p. 644. * Harl. M. S. S.

† Parish Register of Diddlebury.—Family accounts.

Holinshed also says "Our ancient Yeomen were wealthy and sent their sons to the University."* He married.....daughter of Baldwin of Aquilate and Diddlebury, a very ancient family descended from the Baldwins, Kings of Jerusalem and Earls of Flanders, a royal descent, attested by Collin's Baronage, V. 43.†

This John was living in 1635 and was father of Edward, Samuel, and Timothy. One of these was a Clergyman, (presumed Edward)§ and was imprisoned in Hereford Jail for praying for Charles I. He was father of William, born about 1650.

This William was matriculated at St. Mary's Hall, Oxford, Mar. 31. 1671, and took the degree of M. A. July 3. 1677.|| He was Vicar of Diddlebury, and Rector of Acton Scott, co. Salop; in which Church, behind the Chancel door, is the following memorial.

* i. p. 275. Ed. 4to.—In Herefordshire there still remain strong traces of the wealth and respectability of the Old English Yeomanry; real fine manly characters.

† The Communion Plate now in use at Diddlebury, was given by the Baldwins and Foshrokes.

§ The Parish Registers are lost. The authorities are family accounts, and an old lease.

|| Archiv. Univ. Oxon.

“ In Memory of the Reverend and Learned William Fosbrooke, M. A. Vicar of Diddlebury, and Rector of Acton Scott, who departed this life, the 10th. of July, 1726, aged 75.

A curious circumstance accompanies this Epitaph. An entry of Burial occurs in the Registers of both the Parishes, of which he was incumbent, though one *must* be purely an entry of memorial. It was customary to perform the Burial Service in more churches than one, with regard to persons connected with those churches, or public characters: and this practice has given occasion to numerous mistakes, concerning the actual places of interment.

This William was a very exemplary Clergyman, according to the fashion of his day: he prayed most sincerely for the conversion of the Papists and Mahometans; was a violent Tory in Politics; lived with half his mind in the other world; read only divinity; wore a large wig, and full black; fasted every sacrament day, had daily prayers, and endured a scolding wife with patience. He was a good classic; and his memory is still respectfully remembered in his neighbourhood. He married two wives, one of whom was a sister of Admiral Caldwell, a name well known in the Navy.

WILLIAM, Rector of Acton Scott, &c.

| | | |
|---|--|---|
| William, Incumbent==Frances, dr. of Cold Weston, co. Sal. S. P. | Edward, bapt.=dr. of Dewell. Thomas, =Marg. dr. of.... Amies: mar. at Diddlebury, Jan. 23. 1724. | |
| | 30. Dec. 1690, Vicar of Sturcheley and Dawley, co. Sal. | bapt. Aug. 29. 1693, of Acton Burwell, co. Sal. Gent. |
| John, Vicar of Childerditch, co. Essex. bur. there, unmarried. | | |
| Others. S. P. | | |
| Thomas, of Diddlebury, bapt. Oct. 23. 1726. | William, of London, =Hester, dr. of Tho. Lashbrooke of Southwark, mar. at Hendon in Middlesex, July 30. 1766, living at Walford, co. Hereford, 1821, widow of James Holmes, Adjutant W. Essex Militia. Mrs. Dodson her gr. grandmother was cousin to Tho. Guy, Esq. the Founder of the Hospital. | |
| Issue living. | | |
| Thomas Dudley, = Mary Howell, mar. at only son. Horsley, Gloucestershire. | | Dead. |
| John, Medical Student, at Edinburgh, bapt. at Horsley. | Yato, Student, of Clare Hall, Cambridge, bapt. at Horsley. | Thos. Dudley, bapt. at Walford, co. Hereford. |
| | Sophia, Hesther Elizab. bapt. at Horsley. | Will. Mich. Malbon, bapt. Ann, Mary Elizabeth. Mary Louisa. Maria, all bur. at Horsley. |

An unusual circumstance attached to this pedigree is, that all the parties of the name are descended from one stem only : and that men of fortune, belonging to it, avowed this fact, contrary to the practice of the rest of mankind, who would fain persuade every body, that they have no poor relations, a monstrous absurdity.* The author can particularize lineal descendants of our most ancient existing Dukes, who are, or were, Mechanics and Day-labourers, and bearing the family names. In one regiment are, or were, two *Honourables*, Privates. One half of the House of Peers is descended from mothers who were City-fortunes, children of obscure persons; and most fortunate it is for them, that they have this descent. It is now philosophically ascertained, that such is the havock of the constitution, made by continued luxurious living, that Insanity, Fatuity, Impotency, or Sterility, would ensue in high life, were there not occasional renovations from mothers of more temperate and inferior classes.† Godwin in his *Population*(p. 98.) quotes Blackstone on Consanguinity, as saying,

* "A Gentleman of fortune a very intelligent man of the name of Fosbrook, a perfect stranger, called upon me about thirty years ago, apologizing for the liberty, as he termed it, merely to know if I were a relation, for he never found one of the name, but were so. After half an hour's conversation, we soon were relations." Lett. of T. Fosbrook, Esq. of the Shardlow Line.

† See a note in the "Gentleman" a Poem.

“ So many different bloods is a man said to contain in his veins, as he has lineal ancestors,” and, according to the rules of our Celtic and later Forefathers, it is besides further noticed, that Stature is essential to dignity. All these principles are consulted in the breed of Horses; and as Marriage for Money is a mere affair of convenience, it has nothing to do with the laws of nature; and, without cautious considerations, founded upon health and size, the most illustrious line might terminate in Pigmies, Fools, and Lunatics. These are not only jocose, but serious medical truths; and, in the world of nature, “ Family, as Johnson says, is not *merely* Hereditary Wealth;” but, judiciously considered, involves also, good person, good health, and intellectual powers. It is manifest, that all these ought to be comprised in a great man, to make him complete.

The incidents in the Life of a reading Man are few. I was educated under the Rev. Mr. Milward, of Billericay in Essex, and at Petersfield in Hampshire, until I was nine years old. I was then transferred to St. Paul’s School, London, from whence I removed to Pembroke College, Oxford: the High Master of St. Paul’s (Dr. Roberts) having offered me a Teasdale Scholarship in that amiable and friendly Society. It had been suggested, and in some degree acted upon, that I should become a Special Pleader,

but it was my father's dying wish, that I should be placed in the Church, because it was a family custom; although a profession, which extinguishes all power of rising in the world by personal means. I took the degrees of B. and M. A. and Holy Orders, in the course usual; and, in 1796, published the "Economy of Monastic Life" a poem in Spenserian Measure and style, written upon Darwin's doctrine, of using only precise ideas of picturesque effect, chiefly founded upon the sense of Vision. The Reviews were favourable; and, in 1799, I was elected F. A. S. I then devoted myself to Archæology, (including the Saxon language) and studied eight, or more hours, every day. According to a rule, which I have uniformly observed, of following only the best patterns in every science, I determined to publish only records, manuscripts, or other matters, new to the public. Upon this plan, I compiled my British Monachism from the rich stores of the British Museum and the Bodleian Library. Messrs. Nichols purchased the Copy-right, and the work appeared in 1802, in two volumes octavo. All the Reviews were flattering, without a single exception. I was at the same time, warmly solicited to undertake an Original History of the County of Gloucester. The first thing known of the kind, was a Manuscript Copy of the Inquisitions post Mortem, complete, down to the reign of Richard III. copied for the use

of Henry Lord Stafford; and the providential coincidence of thus being indebted for the main support of my book to that family, was an exquisite gratification. My labour being then importantly eased, I was enabled sooner to perfect my collections from the public offices and libraries; the subscription was warmly encouraged by the Nobility and Gentry, and an opposition was vainly attempted. The publication of this work introduced me to a young man of good family and considerable estate, who offered me a living in his gift, worth £.500 a year. Through heedlessness of expence, he became involved, and I voluntarily permitted him to dispose of the living, that he might not curtail his estates. He proposed to present me with a £.1000 instead; but bad company and misfortunes both prevented that, and the continuance of the connexion. About the same time, I declined an annuity of £.200 a year from a female friend of fashion, because I was fearful that it might involve me, as an author, in publications not compatible with my clerical profession. Of both these acts of self-denial, the relinquishment of the living and annuity, which I might have honourably secured by management, to the eventual service of the parties, as well as myself, I have had ample time to repent. Upon the conclusion of the County History, I was engaged by an eminent Bookseller upon terms of six guineas per sheet, and an Encyclopædia of Antiquities at two hundred and fifty pounds, with

promises of other profitable engagements. In 1810 he failed ; and I determined to relinquish my situation in a very refined and opulent neighbourhood, for the execution, in rural retirement of humble plans, rendered necessary for the interests of an increasing family ; and I accordingly removed to Walford in Herefordshire. Soon afterwards I had the honour of illustrating the unpublished Statues in Mr. Hope's Collection ; and was offered a Chaplaincy in the Forces, but was obliged to decline it, because I must have gone abroad, and left my children uneducated. In 1814 I published and stereotyped an Abridgment of Whitby's Commentary on the New Testament, for which I received the unsolicited praise of Dr. Napleton, Chancellor of Hereford and other Dignitaries. In 1815 the British Monachism having risen to double the sale price, a splendid edition was published in quarto, and the work was respectfully quoted by Sir Walter Scott, in his novel of the Monastery, and favourably noticed in the Quarterly Review. In 1819 I finished the History of the City of Gloucester, another handsome quarto, and have now in the press, " Extracts of Smith's Lives of the Berkeleys," which will complete my fifth quarto, and attest my obligations to a kind public, and some excellent friends of distinction.

THE

Vicinity.

THE Places will be expressed alphabetically, for easier reference; and are those, not situate within the line of the Wye Tour, from Ross to Chepstow.

Acornbury. A large Roman Camp, according to Gough. It is only parted by a valley from *Dyndor Hill*, (or *Oyster Hill*, from Ostorius.) These camps were undoubtedly connected with the campaigns of Caractacus, apparently after a retreat of the latter, and occupied for security against surprize. Acornbury was formerly a forest, and King John gave it to Margery, wife of Walter de Lacy, for the foundation of a Nunnery of the Augustinian Order.*

Aston-Ingham. Rev. Charles Whatley, *Rectory*.
Capt. Nugent.

Brampton Abbots. Rev. Robert Strong, *Rectory*.
Spencer Compton, Esq. *Netherton Lodge*.

* Tanner.

Bridstow. Rev. Love Robertson, *Vicarage House*, a handsome tasteful fabric. *Moraston.* Whaley Armitage, Esq. the Steward's House, of the estates of Guy's Hospital. *Moorwood Cottage.* E. Bevan, M. D. *Wilton Castle.* Guy Hill, Esq. *Wilton.* Capt. Loo. C. Biss, Esq. Mrs. Platt. C. Prosser, Esq.

Brockhampton. This place had a deep concern in the campaigns of Caractacus. Upon Caplar Hill, (from Ostorius Scapula) is a camp called Woldbury, doubly trenched, nearly half a mile, long and narrow. Between Brockhampton and Fownhope lies another camp, square and nameless.†

There are also other camps near, as the Geer Cops, the Warrelocks, &c. Caplar Hill is doubly trenched, a thing unusual with the Romans, unless they were pressed, and it was also a common stratagem with those warriors, in order to make the enemy fight in a bad position, to pitch a camp about a mile off, with a river between, and so under pretence of retreat, to allure them across it.‡ Caractacus was seemingly making for the fords by way of Cra-

† Gough.

‡ Cæs. Bell. Gall. L. vi. c. 7.

dock, and engaged by Ostorius, who was repulsed, and obliged to entrench himself strongly upon Caplar.

Caple. (How) Two fine views from the Church and Turnpike road. Principal landed proprietor Mrs. Stackhouse of Bath. *Rectory.* Rev. H. A. Stillingfleet.

Caple. (Kings) Edmund Jones, Esq. of Poulson. Of the Tump before.|| Mr. Jones of Poulson thinks, that it may have been used as a Beacon to give notice of any Welch Invasion. The parish is noted by Phillips for its Cyder. Some Churches are said to have been built long and narrow in imitation of Noah's Ark; and this is very like one of them. Parish Chests are very ancient,† and here is one very curious, hewn out of solid wood.

John Cooke, Esq. Mrs. Roberts.

Eaton Tregoes. William Clifford, Esq. of *Per-rystone.* Rev. John Jones of *Foy.*

Fawley. William Elliot, Esq.

Fownhope. J. S. Lechmere, Esq. of the *Nash.*

|| p. 67.

† Ducange v. *Sarratua*—Scrip. p. Bed. 455, 467.

Rev. J. W. Phillips of the *Vicarage*. Nathaniel Purchas, Esq. of the *Brewery*. See *Brockhampton*.

Glewstone. Charles Ballinger, Esq.

Harewood. Sir Ilungerford Hoskyns, Bart. of Harewood House—Country rich and woody.

Hentland. Richard Jones, Esq. of *Kynaston*.

Hope-Mansell. John Herbert, Esq. A very picturesque village.

Ingeston. In Nicholson's *Cambrian Guide* is the following passage: "Inclosed by a reach of the river below Fawley, is *Ingeston-house*, an old and spacious brick mansion, long the residence of the Hoskyns family. On the banks of the Wye, nearly opposite to Ingeston, at a place called Hole-in-the-wall, are the remains of an ancient building, the site is now partly occupied by many cottages. About one mile down on the Wye, is another of the ancient *Camps*, which form a chain upon the eminences in this part of the country. It occupies the summit of Eaton Hill. The entrenchments are very perfect and deep. A farm house at Eaton displays vestiges of an ancient mansion. The ground about it is called the Park of Eaton. Col. 1364."

Kentchurch. John Lucy Scudamore, Esq.

Linton. Rev. Arthur Matthews, *Vicar.* Rev. —Hassall, *Vicarage House.*—Part of this Church seems to be pure Anglo-Saxon, and is curious.
Burton. P. Matthews, Esq. *Linton Point.* Thomas Sargeant, Gent.

Llandinabo. Capt. Woodward of *Broomyclose.* Rev. John Hoskins of *New Grove.*

Llanwarne. Abraham Whittaker, Esq. of *Lysön.* Rev. Ralph Lockey, *Rectory.*

Llangarren. Rev. John Jones, of *Langston.*

Mordiford. James Hereford, Esq. of *Sufton Court.* J. Lane, Esq. of *Hampton Bishop.* Rev. Charles John Bird, of the *Rectory.*

Much Birch. Kedgwin Hoskins, Esq. of *Strick-stenning.* Rev. John Hall, *Wallace Cottage.*

Much Dewchurch. J. Phillipps, Esq. of *Bryngwin.* Tho. H. Symons, Esq. of the *Meend.*

Much Marcle. James Kyrle Money, Esq. *Hom-house.* Edward Wallwyn, Esq. *Helens.* Rev. Kyrle Ernley Money, *Vicarage.* A fine monument of Sir John Kyrle and Lady, 1628. Another very ancient, but quite perfect, of Lord Mortimer,

Pencoyd. Walter Palmer, Esq. P. Palmer, Esq. *Old Hall.*

Putley. Mrs. Jane Stock.

Sellack and Foy. Cradock is a fine old mansion built by one of the Scudamores about the reign of Elizabeth—The east window of the Church is finely decorated with stained glass, the gift of the Pengethly family, bearing the date of 1630—A fine old British Highway runs down to the Church towards the ford. *Pengethly* is the handsome seat of the Rev. T. P. Symonds. Rev. T. James, of *Sellack*.

Upton Bishop. Josiah Newman, Esq. *Pearhill*.
Rev. Geo. H. L. Gretton of the *Vicarage*.

Weston-Under-Penyard. The Roman Camp is presumed to have been the spot, where is now the Round Tree field. The Castle of Penyard belonged to the Talhots 10. Ric. ii. anno. 1386,¶ and the remains, a few walls, have been recently pulled down by the present proprietor, John Partridge, Esq. for materials of a seat, which he is proposing to build at Weston. He also possesses a fine estate here, including the magnificent wood. *Bollatree* is the handsome mansion of William Palmer, Esq. The family of Swain, has been long known here, (for more than a century,) and possesses handsome estate

¶ Gough's Camden ii. 449. Ed. 1786

in the vicinity. The *Rectory* is an excellent house. Rev. R. Wallond, Treasurer of Hereford Cathedral, &c. Rector. Thomas Winnall, William Rudge, Esquires, and Charles Burmester, Barrister at Law, reside here.

The Town of Ross being a Central Communication between Gloucester, Monmouth, Hereford, and Ledbury, is very useful, as a source of general supply, for the adjacent Neighbourhood, and as such, there are Shops and Inns, not inferior to those of Cities. The following Catalogue will both show the state of Business, and serve for



DIRECTORY.



MAGISTRATES RESIDENT.

Rev. Thomas Underwood, Canon of Hereford, *Rector*. &c,
Richard Evans, M. D.

PROFESSIONAL MEN.

Physicians. Evans Richard, Lewis William.

CLERGYMAN.

Mills James, M. A. Curate.

SURGEONS, APOTHECARIES.

Aveline George, Brookes Samuel Philpot, Gyttings
William, Rootes George, Wilmot Edward.

SOLICITORS, ATTORNIES.

Collins John Stratford, Cooke John, Holder John,
Hooper William, Harris John, Rudge Thomas, Scrivens
John.

MERCANTILE MEN.

BANKERS:

Ross Old Bank. Newman Josiah and Prichard Edward.

Ross and Archenfield Bank. Jones John, Jones Richard,
and Morgan Nathaniel.

Woolstaplers. Lloyd and Sons, Merrick and Co.

COMMERCIAL, &c.

Auctioneers. Morgan John, Sharp Charles, Tristram John.

Bakers. Biggs Richard, Biscoe Thomas, Faulke John, Jones Thomas, Jones Charles, Preece James.

Basket Makers. Evans James, Newton William.

Blacksmiths. Harris George, Preece William, Turner John.

Boarding School. Williams Miss Theodosia.

Booksellers, Stationers, & Bookbinders. Farror William, Powle Benjamin.

Breeches Maker. Thomas Evan.

Broker. Williams George.

Builders. Hughes James, Morris Walter, Seymour James, Tristram John.

Butchers. Blewett Ephraim, Dally James, Jones Thomas, Robinson Thomas.

Cabinetmaker. Morgan John.

Carpenters. Deakins George, Vobcs Thomas.

Carriers. Deely William, Williams William.

Confectioners. Blakeway John, Jones Thomas, Sherman Thomas,

Coopers. Davis John, Steele Richard, Williams George.

Corn-factors. Bussel Henry, Wheeler Thomas.

Curriers. Blakeway James, Jackson Richard, Matthews Thomas, Sprake Thomas.

Drapers. Cross John, Etheridge Thomas, Green Joseph, Howell William, Morgan Nathaniel, Penner Edward, Partridge James, Roberts James.

Druggist. Cooke Thomas.

Flax-dresser. Newton Joseph.

Glaziers. Hill Elizabeth, Hill James, Phipps Richard.

Glover. Jenkins Mary.

Grocers. Bennet John, Bright Hannah, Cope and Son, Dew John, Harris Richard, James James, Kibble James, Lloyd Timothy, Roberts John, Thomas and Son.

Gunsmiths. Andrews Benjamin, Hardwick John.

Hair-dressers. Edwards Joseph, Hutton Charles, North Joseph.

Haullers. Dally John, Dovy John, Tingle James.

Hatter. Hybert Thomas.

Heel-cutter. Layton John.

Inn-keepers. Bird James, *Horse and Jockey*; Deely William, *Green Dragon*; Evans George, *Nag's Head*; Green John, *Swan and King's Arms Hotel*; Hope William, *Barrel*; Jenkins Benjamin, *Saracen's Head*; Mayo John, *Lamb*; Norman William, *Plough*; Partridge James, *Pounds*; Pritchard Thomas Green, *George*; Pritchard William, *Butcher's Arms*; Sterrey Charles, *Crown and Sceptre*; Tippins Thomas, *Royal Oak*; Waring Edmund, *King's Head*; Wellington John, *New Inn*.

Ironmongers. Hardwick John, Rudge Elizabeth, Wall Samuel.

Letter-press & Copper-plate Printer. Farror William.

Maltsters. Boughton Elizabeth, Frere James, Layton John, Sharp Charles, Trotter Samuel, Wellington John.

Masons. Clarke John, Clarke Robert, Hopkins William, Jarvis John, Jarvis Richard, Knight John.

Millers. Hart Thomas, Humphries William.

Milliners & Dress Makers. Edwards Mary, Lee Alicia, Powles Elizabeth, Thackwell Margery, Tyndale Mary.

Painters. Biggs James, Davis Rowland, Hicks Joseph, Phillips John Hayne, Walwyn Thomas.

Pawnbrokers. Barnard and Levi.

Plasterers. Griffiths Thomas, Jackson Josiah, Lewis John, Mynett Thomas, Walwyn Thomas.

Plumbers. See Glaziers.

Pumpmakers. Bevan John, Phipps Thomas, Phipps John.

Saddlers. Georges William, Merrick George, Preece John, Rogers James. Rudge James,

Seedsman. Lewis William, Reynolds James.

Shoemakers. Bennet James, Collins Daniel, Collins Richard, Chamberlin William, Morris John, Parry Richard, Potter Providence, Waits William, Watkins Walter.

Skinner. Tranter John.

Silversmiths. Cross Joseph, Thackwell Martha.

Straw Hat Manufacturers. Barry Elizabeth, Gardner Elizabeth, Tyndale Mary.

Schoolmasters. Collins Thomas, Davis Thomas, Vaughan John. Of Charity Schools, Hill William, Hill James, &c.

Tailors. Evans Philip, Hardwick John, Jones James, Lewis Jonathan, Morgan Thomas, Tyndale Emanuel, Wear Job.

Tanners. Boughton Elizabeth, Frere James.

Timber Merchants. Taylor Richard and John.

Veterinary Surgeons. Badham Richard, Buckman John, Halford John.

Umbrella Manufacturer. Morgan James,
Watchmakers. Barrow John, Jones William, Thomas Charles.

Weaver. Baldwin Isaac.

Wheelwright. Matthews Thomas.

White-smiths. Pye William, Rudge Elizabeth, Wall Samuel.

Wine and Spirit Merchants. Deely William, Edwards Joseph, Green Joseph, Nugent J. R. Purchas Thomas Wittlesey, Sharp Charles.

Wire-worker. Hicks Samuel.

PUBLIC OFFICES.

Clerk to the Tax Office. Gardner William.

Commissioners for taking Special Bail. Morgan John, Roberts David, Sharp Charles.

Postmaster. Dee Richard.

Stamps, Distributor of. Roberts David.

OFFICERS OF POLICE FOR THE BOROUGH.

Sergeant at Mace—Four Constables—Two Searchers and Sealers of Leather—A Fish and Flesh Taster—Two Market Keepers—A Hayward—Two Scavengers—These Officers are chosen at the October Court Leet in manner following; the old Officer returns three persons fit to serve, who are approved by the Steward, and then the Jury elect one of the three. There are also, Two Constables and a Hayward, for that part of the Parish of Ross not within the Borough, called Ross Foreign.

Inhabited Houses. Inhabitants.

CENSUS OF, 1821 585 2957

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